The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 39 NOVEMBER 1925 NUMBER 4.

THE INDIA SPECIAL

PROGRESS

"We Press Forward"

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O! not to the *dead*—to the *living*—
We rear on this earth He trod—
This fane to His lasting glory—
The *Church* to the Christ our God.

FOREWORD

MISS JEAN MORRISON—Editor for India.

Never have we faced a more critical time, never have we faced a time more full of promise. These pages will tell you something of what the New World Movement has made possible in India—new missionaries—new buildings—advance work. We could have filled these pages with India's problems; the *supreme problem* is the spiritual one. The conquering host must be the Indian Church, the missionaries and the men and women in the United Presbyterian Church in America, the three forces are inseparably linked. The supreme issue is whether this united force will give or withhold the Word of Life to India's perishing millions. In His Name, in in His Power, in His Strength, we shall advance.

OUR DEAR DEPARTED

MRS. GEORGE MOORE.

OUR India Mission bows in sorrow today that our dear friend and great leader has been taken from us; she had a real place in our heart's affections and a real place in our mission work. We do not mourn her as dead, but strive to rejoice that she has attained to the bright dwelling of her eternal Home and that she is now united with Him whom, when on earth, she loved with all the power of her being.

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DR. WILHELMINA JONGEWAARD

It is difficult to understand *why*, in the Providence of God, Dr. Wilhelmina with all her winsome qualities, her fine enthusiasm, her brilliant capabilities, was taken, when the need is so great and the workers so few, but God knows best—

"Up there we'll know why clouds instead of sun
Were over many a cherished plan;
Why songs have ceased when scarce begun
Up there, some time, we'll understand."

MY SISTER

Harriet Jongewaard

How the precious memories fill my heart as I think of my sister and of all that she meant to me. She who has been a bulwark of strength to me in the various experiences we have had together; she who has so many, many times given her counsel and help in making decisions; she who was used of God to comfort and cheer through the first homesick days in India; she who has so tenderly nursed me through hours of sickness; she who shared the joy of going home on our first furlough, has been taken from us. She has gone on ahead to the Home prepared for those who belong to Christ. The home here below is not the same without her cheery presence. The hearts of those who loved her are lonely, so lonely, but the blessed memories of the life of this dear one live on; and as Christ speaks His precious words, "I am the resurrection and the life, he that believeth on me, though he were dead, yet shall he live" we are comforted for we know that some day we shall again be reunited.

AN APPRECIATION

Mrs. Ethel Colvin.

An appreciation of Wilhelmina Jongewaard is almost complete in one sentence; "She was a friend."

We never considered whether or not we appreciated her when she was with us, we simply loved her. We knew that she loved us and was interested in us, in our homes and in our children. She and her sister made a home which was a refuge to many when ill and a most delightful place to visit at all times.

It has been very hard to give her up and our hearts can be at peace only when we think upon the fact that her joy is made full. Her sensitive and

beauty-loving spirit is no longer wounded with the diseases of India, with the sight of the crowd of women and girls in dispensary and hospital, many of whom had sinned or had been sinned against. She wrestled not only with disease but also with ignorance, superstition and sin during the years of service granted her by the King, and now has attained the crown.

Other eyes must still see the suffering womanhood and our desire is great that our hospitals may be directed by other American women doctors who will serve India even as did this dear one who is gone. We do not yet know His plan for us in our need, but if God is calling others from the home church at this time and for this service, may they also come willing "to be spent."

THE OCCUPATION OF THE FIELD

Mrs. Emily Clements

NO words can fully tell, no statistics can ever count what has been done in India by the New World Movement. Only the years to come can reveal something of the results of needy fields opened, seed sown and harvests reaped for the Kingdom. Some facts however, may help those of you at home to see how the work has expanded through the N. W. M. To you, God gave the vision of a wider work for Him; your most earnest prayers have gone up that this work should all be for His glory and for the hastening of His Kingdom, and through you have come most generous gifts to carry on this work.

To begin at home I want to tell you how Pasrur district has been benefited. This large district of 18,000 Christians and 400,000 non-Christians was really divided into two parts ten years ago but was still worked from Pasrur City. The force of workers for two districts was inadequate, partly because of scarcity of workers and partly because of lack of house room. Through N. W. M. funds a new station at Badomali, South Pasrur district, has been opened. Part of the money for the missionary family's bungalow was furnished some years ago by the Second Church, Allegheny, but a bungalow for the mission ladies and outbuildings were provided by N. W. M. funds. With added equipment came new workers, members of the 407, Miss Tromans for North Pasrur and Miss Brownlee for South Pasrur and Mr. and Mrs. Matthews for the forty-two village schools in both districts. The first N. W. M. building in India was the Mabel Martin Cameron School building in Badomali, made possible through the generosity of Mr. and Mrs. Ralph Martin of Los Angeles. It is used for a school on week days and for a church on Sabbath, thus filling a great need in our Christian community here.

In the vast Sargodha district advance has been made possible. Now two teams of missionaries have the district divided between them. Three of these missionaries, Mr. and Mrs. Patterson and Miss Ward, are of the "407." By way of buildings we have one new Women's Board Bungalow and part of the buildings for the new Girls' Boarding School. Through the N. W. M. the Foreign Board Hospital has been taken over by the Women's Board. Miss Lincoln, a trained nurse, also of the "407," has charge of this hospital. This Mary B. Reid Memorial Hospital is very necessary for the Girls' Boarding School and to supply the needs of the women and children of Sargodha city and outlying villages.

We are glad for old Gujranwala district with its long miles and many growing churches; now a second missionary group shares in its many and varied responsibilities. A government bungalow at Dhillanwali has been purchased as a residence. It means so much more to the work when the missionaries live in the midst of the people they work among.

The work in the district of Khangah Dogran is being advanced in the new county seat of Sheikapura. Two new missionary bungalows have been erected in this center through the N. W. M. gifts. Rev. A. W. Gordon, third generation missionary and his wife, second generation missionary of Egypt, and Miss Trimble, all of the "407," are located here; these three with Miss Mary Martin are carrying on the work in this promising field.

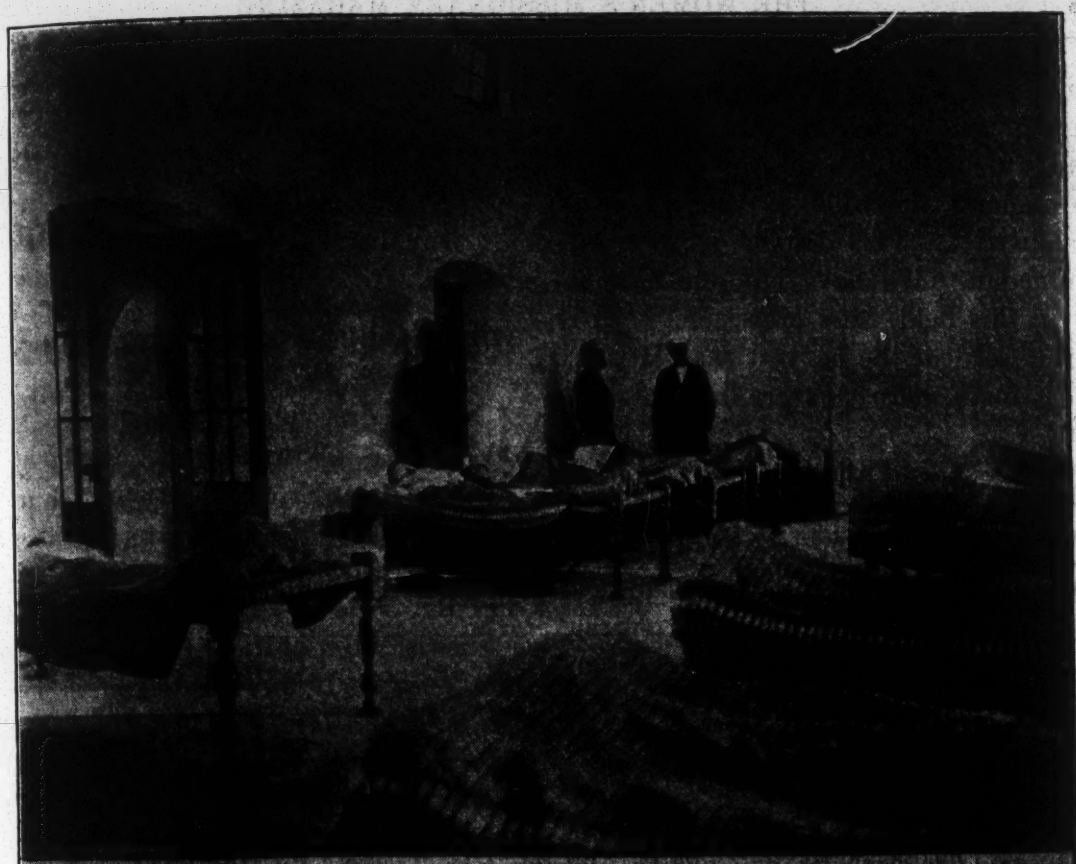
We must not pass over the story of new bungalows at Pathankot and Zafarwal; these mean comfortable homes and more efficient work; nor can we take time to tell of many plans for advance in Sialkot, Lyallpur, Sangla, Gurdaspur and Martinpur, at present held in abeyance for lack of missionaries and funds.

Now let us look at our trans-Jhelum field, that section of vast areas and great distances with its fastnesses of Mohammedanism. What a need here for fuller occupation for Christ! But thanks to the N. W. M. progress has been made here, too. Jhelum district itself is one of our largest, having an area of 2,768 square miles. Itinerating here is often very difficult for the country is broken by hills and valleys and deep ravines. The great distances make it impossible to cover the entire district in one camping season. Through the N. W. M. land has been bought in Chakwal, seventy miles from Jhelum city, with a view to making this a center for a new district. Here again a "407" man Rev. H. M. Milne, is in charge. It is hoped that in the near future additional missionaries may be secured and bungalows erected for this station.

The enormous Rawalpindi district was some years ago divided and Campbellpur made the headquarters of a new district. Missionaries have been sent to occupy this center. Mr. and Mrs. Joseph Alter and Miss Worman, of this group are of the "407," and with them is Miss Gordon who has had long experience in Mohammedan work. Two good new N. W. M. bungalows have been erected here. Even with Campbellpur district taken away Rawalpindi still has over half a million souls for whom we as a church, are responsible. We hope soon to cut down this great district further by opening a new station at Gujarkhan. Funds for the site are in hand and we hope the home church will furnish houses and missionaries to occupy this strategic center.

For many years the Mission had a vision of a Hospital on the Northwest frontier. It was hoped that it might be used as a wedge in opening up that great Mohammedan section. The church at home has made this vision a reality, and now Taxila Hospital, as a visiting doctor said, is one of the busiest places he has seen. Drs. Jongewaard and Martin are the physicians in charge with Miss Porter as superintendent of nurses, and Rev. Robert Maxwell superintendent of hospital. When the four wards are completed it will be a one hundred bed hospital, but already, with only one ward, seventy beds are occupied. This has all been accomplished with N. W. M. funds.

In 1921 the great district of Hazara



MEDICAL WORK IN INDIA

1. New Ward, Taxila Hospital.
2. Operating Room, Taxila Hospital. Muzzaffar is the dresser standing at the right of the picture. Robert, Anaeshetist, A. J. Jongewaard M. D. Miss A. R. Porter, R. N.

comprising over another half million of people, was added to our field. The beautiful little town of Abbotabad, nestled among the hills, is the center of this district. This district is 95% Mohammedan. We have but one missionary in this field, Miss Morrison. "Pray ye the Lord of the harvest that He may thrust forth more laborers into His harvest."

As was said at the beginning, we can never measure the influence of the N. W. M. advance. We are thankful for every step in occupying the great field for which God has made us, as a church, responsible. Now we look to the home church to help us carry on this advance work. The N. W. M. drive is over but the work here goes on. "And there remaineth yet very much land to be possessed." The burden is on *you* as well as on *us* and we feel assured that you will come forward with new visions, more earnest prayers and ever greater gifts.

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LIST OF BUILDINGS SECURED THROUGH NEW WORLD MOVEMENT FUNDS

Taxila—two bungalows
Dispensary
Family Ward
General Ward
Fairview, Landaur Mussoorie
Pathankot two bungalows
Campbellpur two bungalows
General Treasurer's Bungalow
General Treasurer's Office
Zafarwal bungalow
Sargodha bungalow
Sheikapura two bungalows
Sargodha Girls Boarding School
Badomali two bungalows
Dhillianwali bungalow
Gujranwala Class Rooms
C. T. I. School Buildings
Chakwal site and well
Dhariwal site
Gujarkhan site
Badomali Middle School Building
Khalaswala School and Church Pasrur district.

WHAT ABOUT "THE HINDU CHURCH?"
Rev. M. M. Brown, M. D.

IN the first place, there is no such thing. Would you speak of a Heathen Church or an Atheist Church? Do you call all Americans Democrats because America is a Democracy? Or all Republicans because the United States is a Republic? Please remember that everybody in Hindustan is not a Hindu; there are Mohammedans, Sikhs, Churahs, Megs, Chumars and millions of others who are not Hindus, but they are all Indians, just as in the United States we are all Americans. I wish to speak to you about the Indian Church.

India is a big country, there are a few Christians in almost every part of it, but in talking to missionaries of other Missions and seeing their work, we learn that the problems are about the same. The people who compose the Church are, as you have heard many times, mostly from the lower strata of society. They became Christians, not as individuals, but mostly as families, villages or communities. The Churahs have come in as a community, almost the whole caste in our part of the country . There were several families, mostly related, among, the Megs. Chumars are coming in some sections in groups and families; not many as yet in our field. Some Sansi families have come and there are some Sansi villages which are contemplating making a change to the Christian religion.

In the earlier days when we would speak to Churahs about becoming Christians, they would say, "Yes, we hear

several families of our connections have changed and we are thinking of it." "We will talk it over and let you know." Very seldom would an individual or a small family come out alone. From the higher castes however, there are many men and women who have come out one by one, often there will be one in the family or connection to become a Christian. The majority of these are from the Mohammedans with an occasional Hindu or Sikh. It will be very readily seen that these from the higher castes are a very small minority party, it is taken for granted by the other party that it *is* there, and so divisions arise. It is often true that when a convert comes out from one of the higher castes, he is treated coldly and sometimes shunned by the others, as they say "he is coming to try to run us." I have seen men almost disheartened by the treatment received when they expected to be welcomed with open arms.

The writer was a layman, and an elder in a church in America before coming to India, and he knows that there are many

THE SANSIS

compared with the thousands of low caste. Also it will be understood, that as they came individually, they are stronger, and their Christianity is usually of a much higher type than that of the masses. Usually they become leaders in the Church and this fact arouses jealousy and envy on the part of the others who often say "they are lording it over us as they did when we were all non-Christians."

The old caste feeling crops out on many occasions and usually has to be reckoned with in some way or other. If it is not present in the hearts of one in the home church who, like Nicodemus, have never been born again. They are placing their faith on the fact that their parents were in the Church and they themselves have attended church all their lives and have partaken of the communion and perhaps been elders or deacons or even ministers, perhaps they have been teachers or superintendents in the Sabbath School, and yet they have not attained Eternal Life. Just so there are many in the Indian Church who are trusting to such things. We have now second and third generation Christians in the church here and as

Hindus and Mohammedans and others are born into their respective communities, these are born into the Christian community. They have no thought but that they are Christians, are known as such by heathen and Christian alike, have been baptized, brought up and educated by the Mission and are astonished to have it suggested that any more is needed, just as Nicodemus was.

In India everybody has some religion or other, and they cannot understand how it can be that a person might not have any religion at all. For instance they think that all white persons are Christians, and they are very much astonished to be told they are not, and ask with much curiosity what they are. The non-Christians are continually pointing to the folly and wickedness of English people as a sample of all Christianity amounts to. With the average Indian of whatever belief, religion is only a manner of living, a matter of ceremonies. To change one's religion is to change the manner of attire and living and adopt new forms. The Hindu believes that every one who follows his own religion will be saved eventually, and this idea is more or less prevalent among all, even Christians sometimes asking if a man will not be saved if he is faithful to his own religion. An old and experienced worker in the Mission once asked me this. To the extent this idea prevails, it will be seen how little incentive there is for evangelistic work, and why it is that so many of the Indian men and women of the church are not concerned about the souls of non-Christians.

A GROUP OF CHAMARS

The first generation Christians too, have often very hazy ideas about what it means; to them it has meant, as often as not, elevation in the social scale, as Christians are much more respected than Churahs.

When we came on the field as new missionaries we expected to find the Christians almost sinless. Why we should have expected this I have no explanation, but is was true in our case and I know it is true of others. We expected far greater and better Christian development among them than among Christians at home. When we

come up against the real conditions out here we are apt to be discouraged, so little accomplished, one feels like throwing up the job. Then we realize that if they were all they ought to be we would not need to be here. Finally it begins to dawn on us how much we have had that they have not had, how many centuries we have had of Christian teaching, culture and refinement and yet we are so worthless, and when we come right down to it we must confess they are better than we would be if we had only the chance that they have had. Our hearts begin to go out to them in deep sympathy and love, and we dedicate our lives anew to them and to Him who died to save us all and we begin to get results with them. The rank and file are weak and need our help, but there are those from among the very lowest of the low in the eyes of the world, who can teach us much in the way of self denial, humility and the meaning of the Word. Think what it means for a Mohammedan to forsake all, home, wife, friends, children, land, reputation, ease, everything that man holds dear in this life. I wonder if we were put to the same test if we could possibly stand it? We are humbled and filled with admiration for them and sorrow for all of our former lack of sympathy.

AVALON GIRLS' HIGH SCHOOL

Josephine Martin

AFTER one of her furloughs in America, Miss Mary J. Campbell was assigned to Pathankot district. A school for girls was opened in the city, which is still conducted in the same building with an average enrollment of fifty Mohammedan girls, and with three Christian teachers. During the famine of 1900 and 1901 a few famine orphans were gathered in, who formed the nucleus for a small boarding school. As the school, developed in answer to prayer, land was procured and the first buildings were erected.

GIRLS OF THE AVALON SCHOOL, PATHANKOT, GOING TO CHURCH

Before Avalon School was started it had been the desire of some of the lady missionaries that a High School for girls might be opened. Miss Corbett especially, had this matter on her heart, and she was granted permission to open a school in Rawalpindi with this in view. Land was bought for the erection of buildings. Circumstances developed, because of which the school was combined with the one in Pathankot, and from this humble beginning the Avalon Girls High School was developed. The natural beauties of the surrounding country in the foot hills of the Himalayas and the wholesome air make this an ideal place for a school. The vision

of Miss Corbett and Miss Campbell was realized, and the school can be said to be founded on faith and prayer.

The buildings which were added to the original small plant were not ready for occupancy until 1914. The desire for the higher education of girls has so

THE NEW FRONT OF THE AVALON SCHOOL

increased, that the school is in great need of added dormitories and class rooms, and of a chapel, as well. The present buildings are crowded and many applicants for enrollment have to be refused.

All grades from the Kindergarten up through the High School are in our curriculum. The yearly enrollment now considerably exceeds 150. The first class was graduated in 1914 when two girls passed the University Matriculation examination. During the years, 1914-1925, forty-four girls, all Christians but one, a Mohammedan, have received University Certificates as having passed the Matriculation requirements. Twenty-six of these were from our own Mission. Of the forty-four, twenty-two are now teaching and three others are taking the Teachers' Training course, four have finished the course in medicine and five are attending Medical College; five are pupils in Kinnaird College for Women and one is attending Government College; four are married. Several of those who are now teaching, received the degree of B. A. and F. A., having attended Kinnaird College; the others finished the course in a Teachers' Training School after graduating from High school; one did both.

Of the ten Indian teachers now on the regular Staff of Avalon, eight are our own Mission girls, and the other two are graduates of our own institution, so they too, may be said to belong to us. Seven of the ten are Avalon graduates, the other three got a part of their education

CAMPBELLPUR SCHOOL GIRLS

either in Avalon or in another of our Mission schools. One of the staff holds a University degree in Oriental languages, and because of her, Avalon is unique among the Girls' High Schools

of the Panjab in not requiring the services of a man to teach Oriental languages.

Not only do the members of the Staff render efficient service as teachers of secular subjects, but their Bible teaching is of a high order as is evidenced by the number of prizes taken by Avalon girls in competitive examinations with pupils of other schools. In February, 1925, in such an examination Avalon

GIRLS' CITY SCHOOL, SIALKOT

girls took six out of seven possible prizes, four of these being the pupils of one of our senior teachers, and the other two, of another.

The teachers, too, have a real part in the Christian training of the girls. While some other Girl's High Schools in the Panjab have as many as five foreign teachers, formerly only one, and later only two missionaries have been connected with Avalon. Without the sympathetic and efficient help of the Indian Staff this would be impossible.

The spiritual tone of the school has always been of a high order. Christian service is an ideal for which to strive, and the prayer life of the pupils manifests their faith. Avalon High School is serving the Indian church, and the extent of her material service is limited only by the limitation of material resources. Her spiritual resources are unbounded in God, and our prayer is that she may abound more and more unto all knowledge.

EVANGELIZATION

Rev. Harris Stewart

THE great aim of all our missionary work is embodied in brief in the one word "Evangelization"—the bringing of the evangel of Jesus Christ home to the hearts of men. Hence all of our varied activities, all our complicated machinery, all our specialized tasks, must be made to center around and to contribute to this all important aim.

The motive which energizes our labors is based upon conviction of the truth of God's Word. On the one hand we believe that all who are without Christ are eternally lost. On the other hand we are certain that there is abundant salvation in Christ, and having tasted of His gift of Life we are anxious to pass it on to others.

The methods whereby we attempt to proclaim the Gospel to sinners may be divided into two general classes, viz., direct methods and indirect methods.

Before discussing these methods in detail let us observe a very potent means of evangelization—the presence of a living Church of God in the midst of a non-Christian community. Let us try to visualize a population of about five million Mohammedans and Hindus, and more or less scattered throughout this population, a Christian community numbering roughly seventy thousand. True, the great majority of these are but lately baptized members of the despised caste of Chuhras, and there still clings to them much of the mire of the pit of degradation from which they have been extracted, but there are not wanting

signs that the Spirit of God has been quickening them and that the blood of Christ has been washing away their sins. Not to mention less striking and more numerous examples, there are here and there among them those who have been remarkably lifted up from the dunghill and made to sit among princes—men and women touched by the transforming power of Christ and polished by the processes of a liberal education, so that they stand out as striking examples of what Christianity can do for men. This Christian community—whether in its more striking examples or in its humbler members—is in itself a witness to the Gospel and is exerting a wide and deep influence on the non-Christian community. Its failures are of course a hinderance to the message, just as its virtues are a help. And it must be realized that a large part of our task is to seek to make this Church an active agent in the verbal proclamation of the gospel, as well as to labor that its life may adorn the doctrine, by positive beauty of character.

From the beginning individuals have been employed as evangelists—paid agents—whether supported by the Indian church or by foreign funds. In recent years special effort has been made to secure volunteer effort on the part of laymen, and women, who would give spare time to this important work. This has been done through the yearly "Evangelistic Campaign," in which the aim is that every capable Christian in a community be enlisted in a special evangelistic effort carried on for a week. It resulted in blessing to the Church and we trust in the salvation of souls as well.

Direct methods are given a prominent place in evangelization. Bazaar preaching is carried on regularly in most of our large centers and volunteer helpers, as well as professional evangelists, are used. This work is supplemented by reading rooms, where religious as well as secular literature is exposed, and often Scriptures and other books are sold. Much personal work is done and fruit is being borne in converts from Hinduism and Islam.

During the winter, itinerating is carried on in all our rural districts. Much of the effort is directed to the instructing, organizing and edifying of an illiterate Church, but considerable time is also devoted to bringing the message directly to the non Christians in the villages.

Perhaps the most striking feature of recent evangelistic methods has been that of a team of two men working in our mission and the neighboring Presbyterian mission. The team is composed of Dr. M. M. Brown and the Rev. Abdul Haqq. The latter is a convert from Islam who was well trained in the learning of that religion as a Maulvie, and after conversion received training in the Saharanpur Presbyterian Theological Seminary. He is a man of brilliant parts, and has oratorical power of no mean kind. He has made himself famous throughout the Panjab as a champion of Christianity in debate against the leading Maulvies of the Province. Crowds flock to hear him and his sledge hammer blows on the foundations of other religions have doubtless done much to shake the faith of their followers.

Time would fail to tell of the Zenana work where consecrated women go faithfully from house to house making friends, teaching, preaching; of the individual work in buying up the opportunity in the home and by the way, on

the trains, on vacation, at fairs, among servants, among friends, among strangers, work which cannot be recorded by statistics in mission reports.

The chief means employed in indirect evangelization are those of the school and the hospital. Both of these furnish a natural and friendly "point of contact," and represent Christianity, not as an aggressive, proselyting force, but as a benevolent and helpful friend to all in need. The Bible is taught along with secular subjects, and religious exercises are held in all our schools from the primary to the college, and in this way the school has been probably the most powerful leavening influence for Christianity known in our work.

The hospitals too, and dispensaries, have been of inestimable value in manifesting the love of Christ and His pity for the afflicted. Also by their constant teaching of the Word as well as their ministry to the sick they have been used for carrying the gospel to many hearts.

We have Women's Hospitals in Sialkot, Jhelum, Bhera, Sargodha and Pathankot, but at present there is not an American lady doctor on the field. Within the last few years a general hospital has been opened at Taxila with two men doctors in charge.

With all these means and methods we are nevertheless not to allow ourselves to depend on men, money or equipment, but are constantly driven back to humble dependence on the Holy Spirit to honor His word and make it fruitful in the hearts of men. His is the power and blessing and to Him be the glory—Amen.

MEDICAL WORK IN OUR INDIA MISSION

Mrs. Florence N. Jongewaard

THE crying need of our hospitals and dispensaries is for American physicians and nurses to man the work. The Women's Board has four hospitals: White Memorial Hospital at Pasrur; Memorial Hospital at Sialkot, Good Samaritan Hospital at Jhelum, Mary B. Reid Hospital at Sargodha. There are several dispensaries, the ones at Pathankot and Bhera being the largest and most important. Since the death of Dr. Wilhelmina Jongewaard in May, there is no woman physician on the field; Dr. Maria White and Dr. Reba Hunsberger being in America on furlough.

Three of the above mentioned Hospitals have evangelistic missionaries as Superintendents. Miss Dickson is at the White Memorial Hospital, Miss Cowden at the Sialkot Memorial Hospital and Miss Jongewaard at the Good Samaritan Hospital in Jhelum. White Memorial Hospital has no American nurse on its staff. The other three hospitals have American nurses, Misses Lincoln and Machonachie. When there is no American physician in charge of a hospital, the work done is largely that of an outdoor dispensary. In all of these hospitals there are Indian sub-assistant surgeons who do minor operations as well as prescribing for ordinary ailments. To man our women's hospitals we need women physicians who have an aptitude for obstetrical and surgical work.

In all the hospitals and dispensaries there are, besides the sub-assistant surgeons, other Indian helpers such as compounders and nurses. Many of these Indian assistants are very capable and conscientious; we could not get along without their aid. There is a tendency

in this land of India however, to become lax unless some one is always on hand to keep the workers on their mettle. Our standards of work along all lines differ very materially from the standards of many of our Indian brothers and sisters, especially is this true in the matter of cleanliness, which is such an important item in hospital work. Everyday and all day long, one must be on the alert to keep the idea of cleanliness uppermost in the minds of the Indian helpers. Some of the Indian patients of the better class are clean, but the majority of the poor people have no conception of cleanliness, either in dress or in their habits.

To illustrate the work accomplished, even when the work is undermanned, we give the following reports from the Mary B. Reid Memorial Hospital and from the Elliott Dispensary.

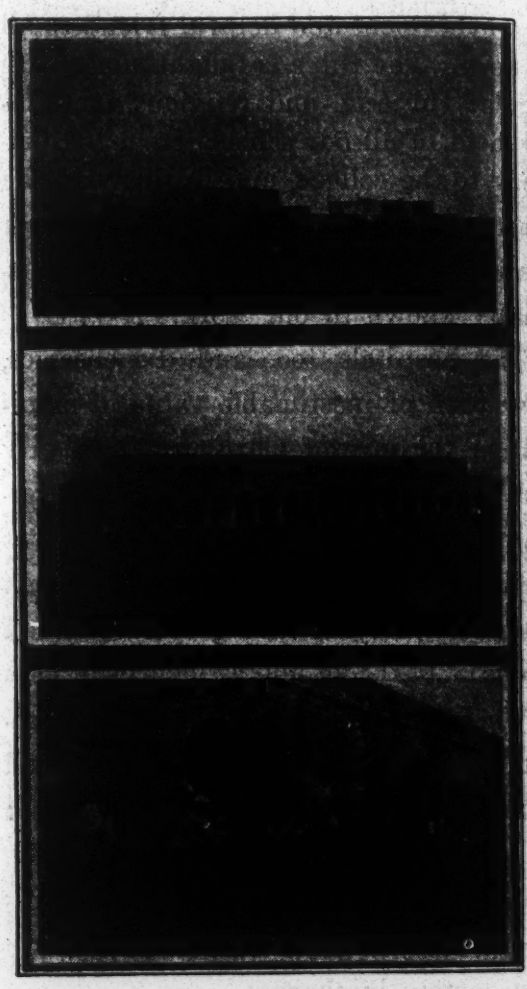
Miss Lincoln writes—

"The Indians frequently express appreciation of the hospital and dispensary. Recently the wife of one of the leading Mohammedan men said; 'My daughter is very ill, but we have brought her to you even at this late hour because we know that you are always ready to help. We are very thankful for the mission hospital.' "

The work done in the past year is almost double that of the previous year, which speaks well for the growing popularity of the hospital. Four thousand and seventy-three dispensary patients were treated; that means they all heard the gospel, not once but most of them heard many times. Six hundred and sixty patients and relatives heard the Bible truths in our wards; sometimes they remained almost a month and had much Christian kindness shown them. One hundred and seventy-one Bibles and portions of Scripture were sold. We estimate this as the most valuable part of our work."

Miss Machonachie writes—

"As each group of patients receive Bible teaching before treatment, it would be difficult to calculate how many heard the gospel message at the Elliott Dispensary throughout the year. Several relatives usually accompany each patient. Our Bible teachers follow up as far as possible the patients who live in the city, 541 homes have been visited. In the past year we have had the highest attendance on record, new patients 7785 and total attendance 22,821. Pray that



1. Doctor's Bungalows, Taxila Hospital
2. General Ward, Taxila Hospital
3. Patients and their attendants sunning themselves outside of general ward Taxila Hospital.

this work may be blessed and used to the saving of souls."

Medical work under the Foreign Board is largely centered at Taxila Hospital. Both of the Doctors and the Nurse, Miss Porter, are included in the "407 Movement," and all of the Hospital buildings, including two bungalows, were built with funds provided by the N. W. M. The Hospital buildings consist of a dispensary building, a general ward and a block of private wards. Six of the eight private apartments are occupied by Indian hospital assistants, only two being available for private pay patients. The new block of private wards, funds for which are being raised by the Young People, will help very much in caring for the needs of private patients.

THE WHITE MEMORIAL HOSPITAL

The work is steadily increasing. In round numbers 7,000 new patients were treated in 1924; old patients returning for treatment are not counted in these figures. 454 major operations and 373 minor were performed.

Since American stoves were placed in the wards the patients have not been so averse to coming for operations during the cold season and the wards have been well filled the year around. During March the work is heavy; people from the fastnesses of the Himalayas come down for treatment after the roads clear of snow and before the hot weather starts on the Panjab plains. These mountain people do not like the Panjab summers, therefore, they desire to get back to their mountain homes before the hot weather starts.

The sowing of the seed goes on day by day. The forces for good and for evil are in sharp conflict. Every day shows us the caliber of the one against whom spiritual warfare is directed. When one talks of Christ to the bigoted and superstitious peoples it seems as if the words

strike a stone wall and come echoing back. Only the Holy Spirit can reach the hearts of these people.

NEW FIELDS
THAL AND PARACHINAR.

Rev. J. C. Heinrich

THAL is about 60 miles beyond Kohat, situated on a military narrow gauge railway. It is an outpost of British military occupation on the Afghan frontier. During the Afghan war in the summer of 1919, the fort at Thal was besieged and shelled by the Afghan troops. Thal and Parachinar are military cantonments connected by motor lorry. In both of these centers are groups of Christian servants who are asking to be taught and to have a church organization. Both might be made self support congregations. Several years ago a group of five Mohammedan school boys came to the Rawalpindi Book Rooms; they said they were from Parachinar and that they had learned of Christ from a Christian cook there and he had told them to come to Pindi to learn more. They stayed for some time but were not baptized. A Christian doctor, a convert from Mohammedanism, was murdered in Parachinar about three years ago.

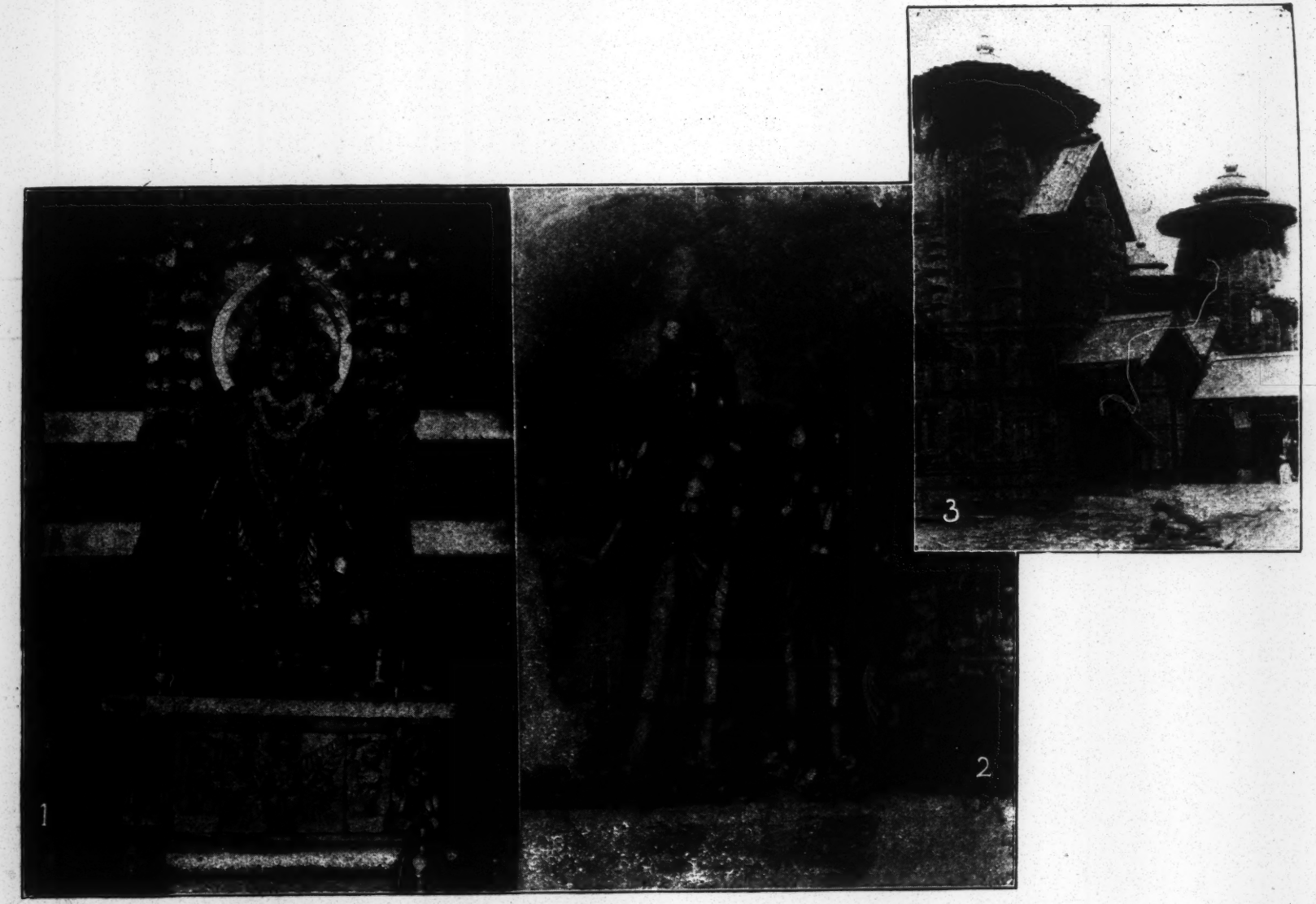
THE FOOLISHNESS OF GOD

In the field north of the Jhelum river and in the Northwest Frontier Province a few Mohammedan converts have come out and been baptized. After coming in close contact with the problems of these who have come out, we are more inclined to wonder that any come out rather than at the small number. Before many Mohammedans can be expected to separate themselves from Islam there must be some kind of a church home or Christian fellowship into which they can come.

In the providence of God the church in the Punjab has been called out largely from the depressed classes. The work of sanitation and cleaning up filth is their hereditary occupation. In all India they have a monoply on their field of labor. In all of the cities of North India, in many places where the life of the Mohammedan convert is in danger, there are groups of Christian sweepers and servants. Their occupation is too humble and despised for their presence to be resented in the midst of Islam. They have been brought in from the southern part of the Panjab field to do the work that no one else will do. Under the influence of the Spirit of God they seem to have been placed in all the strategic centers of Islam, in the places where Missions have produced little fruit. Will these groups of humble servants be evangelistic assets or liabilities? Ignorant and dirty, with disgusting ways and habits, will they repel or attract Islam? It is a live issue and a real question in the minds of many missionaries who have been in contact with them and with Mohammedan evangelization.

THE CHURCH'S EVANGELISTIC CAMPAIGN AND ITS RELATION TO THIS PROBLEM

The Synod of 1916 launched the first evangelistic campaign movement. From that time the evangelistic campaign week has been an official program of the Synod and has increasingly been absorbed into the life of the church. During this week the evangelistic program of the church has been given the right of way over practically all other Mission programs. In 1922 campaign week was merged with the Synod's N. W. M. The aims and objectives are quite simple, the primary aim is to have every Christian bearing witness before the non Christians.



PICTURES 1 AND TWO ARE FLOWER DRAPED IDOLS IN THE TEMPLE
PICTURE 3 SHOWS A FAMOUS TEMPLE OF THE GOD 'S IN NORTH INDIA

ABBOTABAD CHURCH

THE REGIONS BEYOND

In the Northwest Frontier Province, 120 miles from Rawalpindi, lies the city and cantonment of Kohat. The people across the border are wild and turbulent. It was at this point that they came across and murdered the wife of Major Ellis and kidnapped his daughter who was recovered after the payment of a heavy ransom. Last year the Hindus of Kohat arranged for some lectures and had some literature printed that displeased the Mohammedans so they raided the Hindu quarters and that portion of the city was burned and there were several killed on both sides, the Hindus were driven out and so far, few of them have been permitted to return.

About four years ago a Christian British officer reported to Dr. W. T. Anderson that there was a group of sweepers ready for baptism in Kohat; they were baptized and an Indian teacher sent to them, but the worker proved unsatisfactory, supervision was difficult and the field was abandoned. The people were not satisfied to be left in this way, they kept sending to Pindi asking for a teacher, but the Mission was not in a position to help them. Finally Rawalpindi Presbytery was led to take up the field, a young Indian working in a government office in Pindi volunteered to give up his work and go to Kohat. Presbytery assumed half of his support. There is now a good prospect of a self supporting congregation in this place.

This is the second station where Presbytery has initiated work before the mission was ready to assume responsibility; the first was Abbottabad where there is now an organized congregation with a pastor and a church building is being purchased: The Synod from N. W. M. funds paid half the purchase price and the rest is being collected and there has been a good response from Indian friends; this church building will be the property of the Synod of the Panjab. This is a new development that will probably grow; for the first time since the opening of the Synod's Home Mission Field at Mianwali the Indian church organization is preceding the mission in the occupation of new fields. The mission no doubt will need to supplement work later in these fields. The initiative however, in opening new stations in the trans-Jhelum field will probably pass definitely to the Indian Church.

THE CHURCH AND REVIVAL

In the Mission and the church during the past years there has been earnest prayer for revival. In the study of the history of the early church three marks of a revival stand out that are characteristic. One was a spirit of joy in bearing witness for a Risen Christ. In the reports of the evangelistic campaigns that have come in each year, the joy of those who have taken part has always been noted. The second was a spirit of liberality in giving, "Not one of them said that aught of the things which he possessed was his own." There has been a marked connection in the Panjab between the beginning of the witness bearing by the church in the campaign work, and increased giving. The church began its evangelistic campaign program in 1916, the N. W. M. was launched in 1920. In 1915 the church contributed $5,000; in 1924 $15,000. The third mark of a revived church as shown us in Acts is increased Satanic activity. This too, the church has been facing in marked ways. Is God answering the prayers of the leaders in the Indian church?

THE NEW EMPHASIS

Mrs. Mildred M. Cummings

SHOULD one call it a *new* Emphasis? Have we not all felt from the very beginning that prayer should be the dominant factor in this solemn, challenging task of winning the world to Christ? Theoretically we have put prayer in its proper place, but is it not possible that money, education, organization and methods have usurped that place in practical, every day living? Paget Wilkes has truly said that today is the day of substitutes. Activity and enterprise are regarded as the main essentials of the Kingdom of God. However effective these agencies may be, the crying need of the day is prayer, secret prayer, prevailing prayer.

What is meant by prayer? One day this winter I was visiting in a Mohammedan home. While the missionary, who was with me, was giving the message, one of the women of the household spread out her mat to pray for it was the Mohammedan hour of prayer. While she was thus engaged a large white cat with a purple dyed tail began chasing a hen about and caused no little disturbance. She swore at the creature and when he refused to settle down she swore again. To call such a performance prayer would be mockery.

Not far from this home there lives a man who is a recent convert from Mohammedanism. He is now a devoted follower and a real lover of the Lord Jesus. One morning he came to our home to pray at five o'clock. He said he had been standing at the gate since 4:30, but hesitated to come in so early. The morning was dark and cold and his home is far from our's. He came not once nor twice but many times. Once I heard him say, "David says, 'Early will I seek Thee,' I feel that I too must pray, for Christ rose up early in the morning to pray to God." Another Mohammedan convert has organized a prayer meeting in the City Church. All winter this little group of men, some Mohammedan converts, some earnest enquirers, have met together at six o'clock in the morning to have fellowship with the Lord. I wonder how many of us would be willing to walk such a distance in the dark and cold before breakfast? The church is not warm and comfortable to pray in, but cold and dimly lighted with one small lantern. Yes, that is prayer. May the consciousness of our own need and the need of this dry and thirsty land drive us to such devotion. When the fire of revival burns brightly within our own hearts, then without doubt its flame shall spread and India shall no longer give glory to another.

What shall we pray for? For ourselves? Yes, surely. In these days the importance of this fact is not realized by many. How weak these selves of our's are. How often we need to pray lest we fall into temptation. Many of the people of India can read no other book except the one bound in human skin and some five feet odd in length. Do we not need a mighty baptism of His Spirit? For life as well as for service? Such a baptism makes Christ real. We do not find it difficult to meet with one whom we love and who is real to us. As we sup with Him so will He have opportunity to mould and fashion us according to His own image and to make us vessels unto honor, fit for His use.

Then let us lay hold on God for the souls of men. For such service we need the importunity of the widow, the insistence of the friend at midnight. The powers of darkness are impenetrable in this land of India. Our wrestling is

not against flesh and blood, and the battle is not won in a moment. Can one imagine a soldier retreating because the victory was not immediate? We need to assault and assault until the forces that bind men's souls be utterly cast down and God is able to perform His greatest miracle of grace, that of bringing a soul from death into life. And He will do it. It is fatal not to expect results. All men will not be as swiftly saved as the dying thief on the cross, or the Ethiopian eunuch, or the heathen jailor at Phillipi, but if our faith and our expectation and our prayers were to grow and to increase then who can measure the results? What is this New Emphasis? It is the greatest working force in the world. Prayer is power, the place of prayer is the place of power and the man of prayer is the man of power. John R. Mott says that for many years it has been his habit in travelling among the Nations to study the spiritual movements which are doing the most to transform lives and communities, and invariably he has found the hidden spring in an intercessory prayer life of great reality. How did revival come to Korea? To the Kassia Hills? To Mukti? Through prayer. Some one has said—"The thing which is needful is continual prayer." Let us then again, emphasizing this all important duty, be full of expectation and believe God for the blessing.

THE EXECUTIVE COMMITTEE

Miss Lillian McConnell

AT his first Annual Mission Meeting, every new missionary experiences surprise at the extent of the organization and business of our India Mission.

Dr. Scott, Dr. Caldwell, Miss McCahon, Miss McCullough and a few others tell us of early years when the Mission met annually in one of the missionary homes and in a few hours transacted all missionary business.

Then the time came when, notwithstanding the fact that more and more work was assigned to Boards and Committees, one week of strenuous work together annually at the Christian Training Institute, Sialkot, and one to three called Mission meetings during the year were not sufficient for the transaction of all Mission business; but almost monthly some motion was presented to the Mission by circular letter.

Ten years ago, a special committee was appointed to study anew the Mission organization with a view to increasing its efficiency and conserving its energy. That year three meetings of the Mission were held involving a large expenditure of money and time in the discussion and passing of 356 motions. Between Mission meetings ten motions relative to Foreign Board correspondence, Inter Mission, and other matters requiring prompt attention, were presented to the members of the Mission by circular. Prayers for more men and money were being answered and thus increasing the Mission's responsibility for the expenditure of life and money on the Mission field.

In 1917 the Special Committee on Mission Organization, having previously presented recommendations which were adopted by the Mission, made its final report. This report resulted in the appointment of an Executive Committee which "shall have power to act for the Mission between meetings of the Mission and to transact all business that in its opinion would seriously suffer by the delay if postponed to the next meeting, but its function shall not include the initiation of radically new policies."

Various rules restricted the powers of the Executive Committee, but delega-

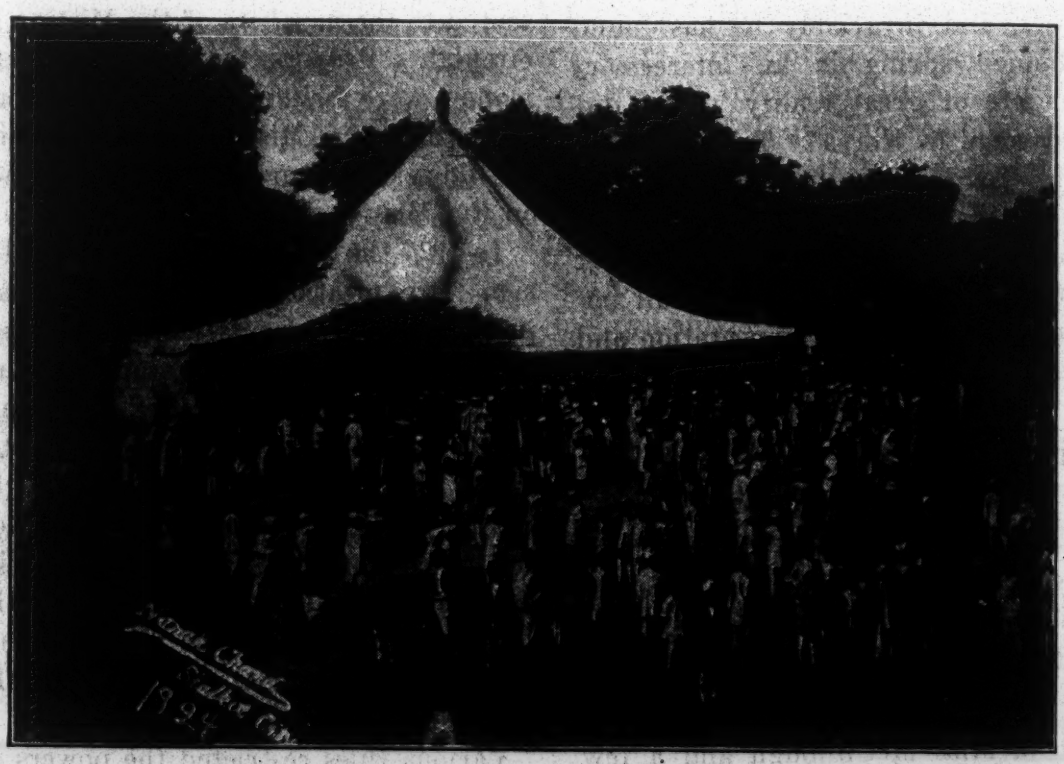
tion of the authority, which members of the Mission had always held in common did not meet with universal approval and for several years the place of this Committee in Mission organization was questioned.

The Executive Committee is now the most important of the various Boards and Committees of the Mission. It has seven members, two of them ex-officio—the President of the Mission and the General Treasurer. The principal Boards and Committees are represented on it, and the General Secretary, who has the privilege of the floor but not the right to vote, is its Secretary. It works in harmony with all of the Mission's Committees.

Last year the Executive Committee met nine times and acted on 117 items of business—this is 14 more than the Mission transacted at its Annual Meeting. The efficiency of the Committee is shown by the small number of dissents received from members of the Mission.

Changes made in the Finance Committee, together with the work of the Executive Committee, have resulted in lessening the work and shortening the time of annual meeting, and in saving a large amount of time and expense involved in the former custom of two called meetings of the Mission.

A revival of vital religion is necessary in India. It is only when He has gripped our hearts and our lives that we are willing to pay the price of giving Him to others.



THE ANNUAL MEETING AT SIALKOT, INDIA

HOW MAKE THE DEVOTIONALS IN OUR MONTHLY MEETING MORE EFFECTUAL.

By Mrs. Beth Jamieson Chappell, Denver, Colo.

IF I had a license as a practicing physician and surgeon, it seems to me I should not feel quite so embarrassed and weak in dealing with this subject. The wording implies that some, at least of our societies, have a sore spot in a very vital organ. Inexperienced and unskilled though I may be, I must touch that sore spot, examine it thoroughly, try to find the seat of the trouble, and if possible prescribe the proper remedy to effect a permanent cure.

"HOW MAKE THE DEVOTIONALS IN OUR MONTHLY MEETINGS MORE EFFECTUAL?"

Evidently they are not as effectual as they should be. What importance should be attached to our devotionals in our monthly meeting? What is their purpose? Why are they not accomplishing their work? What may we do to make them more effectual?

If during our analysis of the trouble, any symptom is mentioned which seems to be present peculiarly in your society, you will understand that no particular society is in mind, as my membership in Colorado Presbyterial is of short duration, and I have not visited any of the societies outside of Denver.

For our purpose, however, will you each one consider that your society is the one, the only one, under discussion. Your society is the patient in this case and will you answer these questions frankly and with as much attention as you would give your doctor if he were trying to find the cause of your little girl's illness.

In the first place then: Is this trouble real, or just imagined on the part of our Program Committee? Is it true that you have attended some missionary society meetings in the past year in which the devotionals seemed to be nothing more than the accustomed formal way of calling a missionary meeting to order? Is it true that during the progress of the devotionals on those days you were forced to fairly fight the tendency of your mind to wander away from the subject of devotionals? Did you catch yourself constantly wishing they would hurry through these preliminaries in order to be sure to have plenty of time for the regular program, and especially the important business meeting? If you know from experience what I'm talking about, then we do have a case, do we not?

Now, another question in contrast to that one. How many of us have ever been present at a prayer meeting, or perhaps a Quiet Hour at some convention, during which hour the presence of God was so plainly manifest that you have not forgotten the experience? Do you remember on that day, with the first sentence the leader spoke a sacred hush fell on everyone present? No one would dare to whisper to her neighbor upon some irrelevant topic. You may not remember what that leader said, or even the theme of her talk. But you do remember that deep longing that came over you. "Oh, I wish, I wish I might know God as intimately as this one knows Him." You saw Him in her face, and you heard Him through her voice. And then the prayer just came unbidden; "Oh Jesus, come to me. Purify me, so that you can come and abide in

me, too." Have you had that experience at some time?

Do you think that God is willing to grant us such blessed times of communion with Him in all of our devotionals in our regular monthly meetings? Is He unwilling? If not, why are the devotional periods of our missionary meetings sometimes only a matter of form, forgotten as soon as they are finished. Why is it that sometimes, much as we love our Society and the work it does, the devotional part of the program is the least cherished and utilized?

Coming to the analysis, then:

Are our devotionals often ineffectual because they are too cheap? We recognize that we are human enough to value most highly the things that cost us dearly in effort, in thought, in physical pain, or in money; and blessings that cost little, receive scant notice or appreciation. How much does the devotional part of our program cost us in hours of careful planning and study and prayer? Do we spend as much time in preparation of the devotional half-hour as we do in planning an interesting live study of our mission fields for the second part of the program? Do we spend several days in getting up a splendid program, and then with our hat and coat donned ready to start to the meeting pick up a Bible, hastily select a short passage to read, jot down the names of a few faithful ones who will not faint if called on to lead in prayer, and make mental note of a couple of songs that should long ago have retired on a pension. It is not hard to understand why the Holy Spirit doubts the sincerity of that invitation to be present in the devotional period and interpret to us the riches of God's work. Indeed, He cannot work His wonders in us unless we are in harmony with his thought. In this world of self and bustle, we cannot hear His voice, which is a still small voice, except by the way of much meditation and prayer. Our great missionary Leader knows the depth, or the lack of depth, of our desires for His counsel and the comfort of His presence. I believe that just in proportion to the strength of our desire and prayer, not in proportion to our natural gift in leading a meeting, but in proportion to the depth of our longing for His leadership to be felt, will we have helpful and inspiring devotional periods in our meetings.

Closely related to the suggestion that perhaps our devotionals cost us too little thought and prayer, is the possibility that they may fail in interest because they lack variety. In this day when the churches are acting upon the theory that variety is priceless, we are always on the search for novel ideas for our missionary programs. Anything new or different will add interest and zest to the meetings, because an old truth often appears new and attracts our notice if it is presented in a new dress. But usually the efforts to work variety into the programs do not extend to the devotional parts of the meeting. A certain form seems to be adhered to quite closely: the singing of one or two songs, the reading of a short portion of Scripture, and the offering of prayer by the leader or by a few others. Do you think our devotionals would profit by employing these same artifical stimuli which we use to enliven the other parts of our program? Perhaps, so though personally I do not ascribe great value to this suggestion, as I doubt if the vivifying empowering presence of the Master is very dependent on the spiciness or originality, so-called, of our

worship. If it is true that there is nothing new under the sun, our original programs may not make as strong an appeal to God as they do to us.

No, we would not advocate variety for its own sake in our devotionals. But in my study of this problem, the thought of variety pointed me on to something better. It was as if it beckoned me to follow down the road it led till I came to something I was seeking. Isn't it a fact that our devotionals are often ineffectual because they are not devotional, but formal? They express word-worship, not heart-worship. If a little variety introduced into them would help us to find the beauty, the refreshing, the strengthening, yes the miracle-working power that is latent in the service always, let us employ the variety not for itself, but as an aid to spiritual vision.

The foregoing are offered as suggestions which might prove helpful in some societies. But now may I ask you to judge the pertinency of another reason that our devotionals are not as effectual as they might be. I believe this reason to be the most universal and the most important of all. It is this: Our devotionals are not advertised as an important part of the regular missionary meeting. For the present, we will say "an important part."

What is the place of prayer and praise in our missionary meetings? What is the object or the purpose of the devotional service in our missionary work? To answer that, we need to answer first a still more fundamental question: "What is the object of our missionary meeting? What are we trying to do?"

All of our local societies combined make up a large organization known as the Women's General Missionary Society, and the organization controls a large business enterprise in this country and in four foreign countries. We send out and support one hundred forty-one foreign missionaries who are our agents in those four countries. We furnish them with their equipment for their work. We own and maintain seven hospitals, manned by a splendid corps of physicians and nurses. We own and maintain two hundred schools supplied with the best teachers available. We own and maintain community houses, dispensaries, clinics, orphanages, etc. So large an enterprise requires a large amount of money to keep it going, and real executive ability to manage it. We furnish both. What for? Even before I speak it, you are saying with one mind that the one purpose of the whole colossal enterprise is—to save souls. True, we provide homes for many who would otherwise be homeless, but that is done in the hope that the Christian atmosphere of their happy home will help them to find the way to the heavenly home. True, through the medical work we save thousands of lives and relieve untold physical suffering for thousands more each year. But that is done in the hope that physical health restored will open the way for the gift of spiritual health. True, we see large numbers of beautiful lives coming forth from our educational institutions each year, freed from the shackles of ignorance and vice, filled with the ambition to do something worth while for their people. But all our educational work, from village school to university, is carried on with the one hope that along with the knowledge of practical and cultural subjects those young women will learn what it means to be a follower of the Christ. Yes, the one purpose of the whole work is to save souls. The

by-products are all wonderful, but the main product, *Saved Souls,* is more wonderful. We in our monthly meetings of our individual societies bring in our share of the money that maintains this vast work. We study about our agents working in the various fields, who they are, where they are, what is their special work, their special difficulties, what success they are having, what are their particular needs in the way of equipment, etc. We often sew, making garments, toys, linens, etc, to send to our agents to use in the work. With our acquaintance with our agents and their work, we acquire a deeper and deeper interest in them. We want to do more and more to help; often-times we hear the call to become an agent and go to work at the front. Thus the work grows larger and larger each year.

But all of these things we do in our meetings are human, and they cannot save souls. The garments and the table cloths and sheets we make cannot save souls. Money cannot save souls. The buildings and all the equipment that money can buy cannot save souls. The saving of a man's life in our hospitals does not save his soul. Many, many girls are educated in our schools whose souls are lost. The providing refined, pure social pleasures for the young people in our mission communities does not save their souls. The careful management of finances and of all sorts of intricate problems by our Women's Board cannot save souls. No. All of the preaching and teaching and burden-bearing of our faithful agents cannot change the darkness of Egypt to light, or turn one Mohammedan into a hated Christian.

What can all these things do? They can merely serve as the connecting wires between us and the souls to be saved. If in addition to sending our missionaries and garments and toys and doctors and money for buildings and equipment, we do not also send the power which can work through these agencies to save souls, a power that is divine and not human at all, our enterprise must fail of its object. Only God's spirit can convict and convert a soul.

After all, then, is not the most important matter to be attended to in our monthly meetings the sending of the power to our agents in the field? How could we dare to send over even one young woman as a missionary, telling her as she starts:

> "We are sending you out into the midst of a heathen land. You will be responsible for the salvation of 25,000 souls. We guarantee your living and all the material equipment you may need. But you must depend for your spiritual power in dealing with those Sudanese pagans only on what you can command from your own soul. We absolutely cannot promise you any spiritual support from the united prayers of the organization sending you."

How long would it be before that young woman would be a physical and mental wreck?

We would consider such terms of service as fatal to our purpose as they would be fatal to the missionary.

How then are we to get the power needed to support our missionaries? It seems to me that two conditions must be fulfilled in order to procure and then send the power. These conditions should be met in the devotional service of our monthly meeting.

The first condition is:

"Abide in Me. As the branch cannot bear fruit of itself, except it abide in

the vine, no more can ye, except ye abide in Me."

Putting the same thought into modern phraseology: How can we send any power out to the stations in our fields if we ourselves are not connected up with the power house and do not have the power running through us?

The second condition is:

"Ask."

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Ask! That means pray. And it says that prayer will bring the power we ask for.

May I then, not merely suggest, but plead with you, that if the devotional period of your meeting is not as effective as it could be, you will arrange for the devotionals to be led only by those who know what it is to live in the 14th, 15th, 16th and 17th chapters of the Gospel of John.

This brings me to a personal matter that I believe is a critical one in the interests of the Kingdom.

If we are to have the power, we must ask for it. Yet, the president of a society told me that there were only two women in her society on whom she felt free to call for prayer. The president of a young women's society in another church was the pastor's wife. Telling me about their society shortly after it was organized, she said that they had done excellent work in sewing and in giving, and were enjoying it thoroughly, and they endured the devotional and study features of the programs as she tried to lead them, but so far she had not been able to persuade any of them to take part in the devotional service. They were gaining interest and wanted to do their part, but they were just timid about expressing their spiritual selves. I know some of those young women intimately, and I know that in their private lives they know the power of prayer and apply it to their personal problems. If just one of those young women would understand that the spiritual life of her society was worth the effort it would cost her to pray before others, what a blessing that first public prayer would be to her friends, no matter how faltering or short the prayer might be, and what a blessing to herself and to the Kingdom! Power in prayer does not belong to those who make so-called beautiful prayers or find it easy to pray in the presence of others. There are no doubt very few, if the facts were known, for whom praying before others is easy. Some of us think that it was not intended to be easy, for we find that nothing that is very much worth while is easy to attain.

Our missionary work, which we love so much, lives by prayer. It would not be natural or right to hold our meetings, sew on the garments, bring in our gifts, and study together about our opportunity for service, without ever raising our voices in audible praise and thanksgiving for the wonders He has already wrought through our W. G. M. S., or asking audibly for His divine guidance in forming our plans and His power in working them. So if you, dear fellow member of our beloved W. G. M. S., are one, who so far has felt that you were doing your share without entering personally into the devotional period of your meetings, will you do these two things:

First, recognize that the devotional hour should furnish the dynamic for our whole missionary program;

Second, make it a matter of private prayer that our missionaries may not

lack the spiritual power to save both lives and souls that would result from your simple earnest public prayers for them.

Many have heard Miss Emma Dean Anderson tell the story of the building of the home for women and children at Gurdaspur. That entire story is a narrative of answered prayer. It is a testimony that the greatest thing we can do as members of the W. G. M. S. is to pray. Let us then, during this new missionary year, determine that our devotionals shall rise to the place of prominence in our programs, even the preeminence, that becomes the place where we meet the Master, where He tells us the way to go, and shares with us His counsels.

NOTE:—Read at Presbyterial Convention, Colorado Presbytery, Women's Missionary Society, United Presbyterian Church. Fort Morgan, Colo., April 14, 1925.

PATRICIA'S BOOK BUDGET

ELIZABETH PATTON

IT was pay day for Patricia. Judging from her expression, one might have thought she had come suddenly into possession of a millionarie's estate instead of the modest monthly stipend of a school mar'm. "But," said Patricia. "It's not the amount that matters so much as the fact that I really earned it and can spend—I prefer the term invest—it as I please."

Now in money matters, as in most others, Patricia believed in the use of method and forethought. Therefore, she had taken up the budget system with a zest. "I wonder if people with lots of money find it as hard to dispose of, as just a little?" she had queried, as she pondered and thought and arranged and rearranged the list of items she "simply must have."

Of course, as a starting point, Patricia was a tither, so she could count on that much settled. She also believed in saving a certain amount of her income for future use, so soon she had two sections of her account book arranged. Then there were "current expenses" and "the hope chest," all the long list of "supplies to be taken to the foreign field" and a list of Patricia's own making called "Gifts for Friends and Family." These each seemed to clamor for the foremost place in the eyes of the "budgeteer."

"And that," Patricia moaned, "leaves oh, so little to be spent for books and reading, which is an absolutely essential item. Teachers, lawers, doctors, people of all professions are expected and required to keep up-to-date by constant reading and contacts with the latest currents of thought. Why shouldn't we, whose specialty is missions, keep to the same high professional standard? That, I think, applies to missionaries, secretaries, volunteers, and workers in societies and congregations alike. So often we attempt to do our missionary work with antiquated out-grown equipment or bring to it only a meagre, dried up understanding, acquired long ago by hearsay. What a mistake when the concept of mission work is so constantly enlarging and enriching, and there is available about it such a wealth of fascinating, informative material."

"Besides, there is another reason for missionary reading which is just as worthy and perhaps more appealing—the simple charm and delight of it. The missionary literature we have today is more thrilling, more enthralling, more truly realistic and more ideally romantic than any other type of reading I know of " said Patricia.

She anxiously surveyed the list of books she wanted to possess. " ' Sell your bed and buy books' was Alexander White's advice to his students. Perhaps I'll have to follow it, because I want these books for my own, to handle and caress them, to refer to when I need them, to mark when necessary, to be aware that they are here and to feel their companionship," said Patricia. "Public libraries are all right in their place but they don't fill this need."

"I'll start with magazines. "Patricia decided. "Of course the *Women's Missionary Magazine* is essential with its presentation of our fields and the work of the United Presbyterian Church. And then second to it I believe I should place *"The Student Volunteer Bulletin"* said Patricia. "I'm afraid it's not so well known. Even some Volunteers *think* they can get along without it, and most other people aren't even acquainted with it, but it is chuck full of such helpful information,—all the calls of the various boards, problems of the fields, discussions by experts along every line of service. It is so practical. Then there is the *Missionary Review of the World* and the *International Review of Missions* (quarterly), the best possible kind of tools to keep one from getting rusty on missionary doings around the world. Since the Mohammedan problem is so challenging just at present *The Moslem World* is almost indispensable It is also quarterly but so helpful that I would welcome it every month. These I must have," Patricia decided, "and there are a dozen others I would like to have."

"As to books, oh dear!" Such sighing and such puckering of brows, as Patricia tried to make her selections.

"There's the *Missionary Atlas of the World* to start with," thought Patricia. It will make a good solid foundation. It costs $10.00, but I know it's worth it.

"Then this year's study books—*Prayer and Missions, The United Presbyterian Church and its Work in America,* and such fascinating ones on Latin America, *Looking Ahead with Latin America,* and *New Days with Latin America.* It makes no difference if I only study one in a class," Patricia reasoned, "I want to read them all. I'm glad that I have *Facts and Folks* and the previous study books because no library would be complete without them."

"But to proceed, I'm afraid that I'm going to want too much biography. It is such friendly kind of reading to have," Patricia stated. Here is her list of "Lives:"

Baron Paul Nicolay, translated from the Swedish by Ruth Wilder, Student Voluteer Movement.

Mary Slessor of Calabar, W. P. Livingston, Doran.

Henry Martyn, Confessor of the Faith, C. E. Padwick, Doran.

Ion Keith Falconer of Arabia, J. Robson, Doran.

Shepherd of Aintab, A. S. Riggs, Missionary Education Movement.

A Labrador Doctor, W. F. Grenfell, Houghton Mifflin Co.

Sadhu Sundar Singh, A. Parker. Revell.

Raymond Lull. S. M. Zwemer, Student Volunteer Movement.

Livingstone the Master Missionary, Wilson, Doran.

Autobiography of John Paton, Doran.

"And there are so many others equally as good," Patricia sighed.

As for books dealing with the various countries Patricia neither knew where to begin nor end. These were only some that she wanted:

The Arab at Home, P. W. Harrison, Crowell.

By Camel and Car to the Peacock Throne, Alexander Powell, Century.

Thinking Black and Back to the Long Grass, Dan Crawford, Doran.

African Clearings and Black Sheep, Jean K. McKenzie, Houghton Mifflin.

The Bells of the Blue Pagoda, J. C. Cochran, Westminster Press.

Beyond the Moon Gate, Honsinger, Student Volunteer Movement.

Other volumes of a more general nature included:

The Rebuke of Islam, Gairdner, Student Volunteer Movement.

The Foreign Student in America, Association Press.

The Faiths of Mankind, Soper, Association Press.

The Missionary Motive, W. Patton, Student Volunteer Movement.

Contacts with Non-Christian Cultures, Fleming, Student Volunteer Movement.

Quiet Talks with World Winners, S. D. Gordon, Revell.

Islam, a Challenge to Faith and Call to Prayer, S. M. Zwemer, Student Volunteer Movement.

Christian Literature in Moslem Lands, Doran.

The Kingdom without Frontiers, Hugh Martin, Student Volunteer Movement.

"Why, I could spend a million dollars for books," said Patricia. "But these will be better than none and I am sure that among these titles anyone and everyone ought to be able to find something of interest and value. Some of them appeal to students, some to busy workers, others to the popular mind. It isn't a one-sided collection, after all!"

BOSTON PRESBYTERIAL W. M. S.

The follow up convention of the W. G. M. S. Convention was held in our church at Quincy, Mass. on October 7 and 8. The attendance and spirit were excellent. The inspiration and uplift of the June meeting has been felt in our Presbyterial and every Society responded to roll call. The reports of Secretaries showed an increased interest and loyalty to the work, and a forward look for the coming year.

The Pageant. "Self to Service" was impressively given by a group of young women from the Quincy church.

In the Quiet Hour Mrs. J. G. Thompson of Chicopee gave us a most helpful message from Isaiah's vision which should be the leading though of every society for the year.

The report of the Central Committee of the W. G. M. S. Convention was very gratifying, stating that the balance of $250 was contributed to the Women's Board who designated the money for a room in the George Memorial Hospital with an appropriate tablet to be placed in the room.

It was greatly to be regretted that we were unable to secure one of our own missionaries for an address. Miss Bertha Smith of India of the American Board gave a most interesting address concerning work in that great field.

It is with thanksgiving that we note the very marked increase in interest and in gifts in the nearly twenty years of the Presbyterial organization. The next meeting is to be held with V. M. Henry Circle of Lowell. The following officers were elected: President, Mrs. A. E. Stoddard; First Vice President, Mrs. J. F. Speel; Second Vice President, Mrs. William Nicholl; Secretary, Mrs. D. R. Martin; Treasurer, Miss Sara Andrews; Young Womens Secretary, Mrs. Pearson; Junior Secretary, Mrs. J. F. Marshall; Thank-Offering Secretary, Mrs. Margaret Andrews; Literature Secretary, Miss Katheryn Huston; Temperance Secretary, Mrs. Jessie Augustus.

FOUR HUNDREDTH ANNIVERSARY OF TYNDALE'S NEW TESTAMENT

All the Protestant Churches of America are asked to set aside December 6th as Bible Sunday. If this date is not convenient for some churches, it is hoped that they will observe the occasion on some Sunday near that time. The theme selected is "The Four Hundredth Anniversary of the Publication of William Tyndale's Translation of the New Testament into English." Our desire is to pay tribute to the memory of this scholar and martyr, and to recall the rich inheritance which the world has in the Open Bible.

THE BIBLE IN ENGLAND BEFORE TYNDALE

TODAY it is the King James or Authorized Version of the Scriptures that we are accustomed to read. And we are apt to suppose that we owe our Bible to divines, meeting at Oxford, Cambridge and Westminster during the early years of the seventeenth century, and laboring under the friendly patronage of their sovereign. *Three-fourths* of that final version was, however, the work of William Tyndale, whom prelates ostracized and kings surrendered to a dreadful doom. It was to no Hampton Court Conference that we owe the Bible which we read. Courts only approved after the battle had been won and the price paid.

When William Tyndale set himself to his task, the mass of the people were wholly unfamiliar with the Scriptures. Of conditions in the sixteenth century, Bishop Hooper, the martyr, has given us a vivid glimpse. In the diocese of Gloucester, there were 311 clergy. Of these, 168 were unable to repeat the Ten Commandments, and 31 did not know where the Ten Commandments came from. Forty could not recite the Lord's Prayer, and about the same number were unaware who was the author of "Our Father." It was in Glouchestershire that Tyndale was born; and it was there that he formed the resolution to translate the Scriptures.

The question whether the people should be permitted a free access to the Bible was, then as now, keenly debated. There were ecclesiastics who threw a vernacular Bible into their bonfires of heretical books. Others, like Erasmus, took a more liberal view. "I totally dissent" said he, "from those who are unwilling that the Sacred Scriptures, translated in the vulgar tongue, should be read by private individuals. I would wish even all women to read the Gospels of the Epistle of St. Paul, I wish they were translated into all languages of the people. I wish that the husbandmen might sing parts of them at his plough, and the weaver at his shuttle, and that the traveler might beguile with their narration the weariness of his way."

When the ecclesiastics argued with Tyndale, his attitude was the attitude of Erasmus. To one erudite disputant, the translator retorted: "If God spare my life, ere many years I shall cause a boy that driveth the plough shall know more of the Scriptures than thou dost."

Not that Tyndale was a man of contention. It was his object to spread light rather than to arouse heat. The edition of his New Testament which he issued in 1534 contains a "protestation," in which he declares that he never wrote "either to stir up any false doctrine or opinion in the church, or to be the author of any sect, or to draw disciples after me, or that I should be esteemed above the least child that is born, but only out of pity and compassion

which I had, and yet have on the darkness of my brethern, and to bring them to the knowledge of Christ."

The trouble with Tyndale was that he lived in an age when contention could not be wholly avoided. He met, for instance, the chancellor to a bishop, a man bred a Roman Catholic and imbued with the new learning, who yet could say to the translator, "Do you not know that the Pope is very anti-Christ? I have been an officer of his, but I have given him up and defy all his works." Another ecclesiastic of a different temper would declare, "We are better without God's laws than the Pope's; and it was only in response to this challenge that Tyndale uttered his famous retort, "I defy the Pope and all his laws." All the evidence is that Tyndale, left to do his appointed work was a quiet person. Sir Thomas More was no partial witness, but he described him as "a man of right good living, studious, and well-learned in Scripture." Another witness, George Joye, speaks of Tyndale's "high learning." And after meeting Tyndale at Worms, Herman Buschins, a friend of Erasmus, wrote that he "was so skilled in seven languages,—Hebrew, Greek, Latin, Italian, French, Spanish and English,—that whichever he spoke, you would suppose it was his native tongue."

The task of translating the Bible was thus scholarly and constructive, not controversial. And among the many who assisted in it, Tyndale was an illustrious pioneer. The English Bible as we know it is indeed the product of a literary effort that extends over two centuries. It was as early as 1382 that there appeared the Wycliffe-Hereford Bible. In two respects did it differ from Tyndale's New Testament. It was translated from the Latin Vulgate, which is itself a translation; and not from the original Greek. And it was not printed, but written by hand. The Tyndale Version, that appeared in 1525 and later years, thus marks an epoch in religion and in learning. It was rapidly followed by other translations, substantially based upon the Tyndale text. In 1535, the Coverdale Bible reached England, and this was complete. Later, there came the Matthews Bible, based on the versions of Tyndale and Coverdale; and in 1539 the Great Bible. 1560, the Geneva Bible left the press, and in 1568 the Bishops' Bible. In 1582, the Rheims New Testament was translated from the Vulgate, and in 1610 this was followed by the Douai Version, also rendered from the Vulgate. These two latter translations were published for the use of Roman Catholics; and their existence shows how the Scriptures had become indisputably "the best-seller" in Great Britain. "England," writes John Richard Green, the historian. "became the people of a book, and that book was the Bible." For a time, at any rate, it was the truth.

The idea that prompted Tyndale to translate the Bible was thus simple. It is not an idea that, in itself, involves creeds and ceremonial. While the Bible was to read in the church and interpreted by the clergy, it was to be introduced also into the home, the farm, the workshop, the market-place, and, above all the nursery. The Book reserved hitherto for religion, was to be boldly restored to life.

—Prepared for the American Bible Society by P. W. Wilson.

FOREIGN CORRESPONDENCE.

EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

THE TEACHER FOR THE BLIND

While visiting Egypt some years ago, Miss Annie Kyle was moved with pity for the many blind children she met in every part of the land. She offered to provide means for a special work for the blind.

No missionary could be spared to take up the work in a special way, nor had anyone the training for it. Yet the possibilities of the work were so great, and the need so tremendous, that the opportunity to start something was a challenge not to our ability, but to our faith. A committee of missionaries in charge of Girls' Schools was formed, who in the blindness of faith, faced the task. To Him who gave the plan, and who has so far carried it through be all the praise for whatever success has come.

When our Lord leads, He provides for every need. It was about this time that an earnest Christian girl, trained in our Girls' School in Alexandria, wanted to find work. An accident in babyhood had made her a cripple for life. Having known suffering herself, she felt a deep sympathy for the unfortunate. She willingly gave herself to preparation for the work of teaching blind children and of preparing the older ones to teach other blind children.

After a year spent in preparation, this special teacher, Miss Matilda Bulas, began work last March with a group of blind children who had been gathered in to our School for Girls in Zagazig. Altogether, eight pupils have been under instruction, two of whom are Bible women. One of these has made remarkable progress. She reads and writes Arabic and English Braille quite readily. Her hope it to be able to read devotional books in English Braille, few of which are as yet prepared in Arabic Braille. Two of our pupils are little blind boys. Another is a large girl, who sees a very little and by the help of teachers and classmates has reached our second year. Her progress in Braille has been so satisfactory that she has been chosen to carry on the work for the small children when Miss Matilda goes to Assiut to begin a similar work in our school for girls there. Two of

THE BLIND LEARNING TO READ

our pupils are very young, and a third is now reading Arabic in a class with seeing children. So far our special teacher has prepared the Braille books for our pupils. Reading, writing and arithmetic are the subjects we have attempted to teach. Our aim has been to prepare the lessons in Braille, and then to fit the blind pupils into classes with seeing children, thus enabling them to live normal lives in school and at home. Usually a blind child is neglected at home. Already we have had the joy of seeing that a blind child who can read, comes in for its fair share of consideration in the home. Along industrial lines, only knitting and a very little sewing have been taught. Much use has been made of object lessons.

Last summer, Miss Matilda was very ill with typhoid fever. One night she surrendered herself absolutely to God, and asked Him to relieve her of her suffering and to take her to Himself, or if He still had a work for her to do to heal her. A sweet peace came to her and she heard the voice of the Master saying to her "Matilda, you are going to get well, for I have yet much work for you to do for me." Her recovery began at once.

Dear reader, will you not pray for Miss Matilda, that she may not be disobedient to the heavenly vision. Pray for every blind pupil, and especially for blind Adly in Zagazig who is now teaching the little blind children here, and for the girl who is being trained for the same work in Assiut.

Yours in his glad service,

MARGARET A. BELL.

RECRUITING AND TRAINING TEACHERS FOR GIRLS' SCHOOLS.

A quotation from the paper read by Miss E. R. Martin at the Assiut Conference.

Every mission field has its own peculiar problems. These are often felt to be just a little harder than those of other lands. In this Moslem land where even Christian women enjoy practically no freedom of thought or choice, this problem of recruiting teachers for Girls' schools is certainly a most real and vital one, especially to us who are working for the evangelization of the country.

You believe that Egypt can never be enlightened and won for Christ except through the enlightment of its womanhood—you also believe that Egyptian womanhood can only be elevated and educated by and through the efforts of Egyptian women.

Our hearts would fail us for fear as we think of the task before us were it not in the Lord's business and under His direct command "Go teach." How can we ever arouse the leaders of Egypt to a realization of that need? Must we not definitely enter at once upon a campaign among the leaders of the churches and of the Christian communities to arouse in them a real sense of their responsibility? We, individually, have talked to girls and to parents on this subject occasionally, as the opportunity arose and some of us have made opportunities. This is not enough; a *systematic* effort is needed. If we would *all* of us *definitely pledge ourselves* to begin on such a campaign, with something of the zeal and earnestness that accompanied many of the definite campaigns of war days, would not bring about at least larger results?

We must never tire of keeping before them this—the greatest need of their land—the need of Christian workers and *especially* of devoted Christian trained teachers; talking to parents, to pastors, to teachers, and to girls—month after month, year after year, until the day comes when we may ask the question of little ones here as we do in the homelands "What are you going to do when you grow up?" and hear many reply with beaming faces, "I'm going to be a teacher."

Dear Readers of the Magazine:—You are to have the privilege of reading some letters from some of our new missionaries. As an introduction to these letters I want to tell you how happy we all are to have these new workers in our midst and we thank the Home Church for sending them out to us year after year.

You know that the new missionaries spend two years in the Study Center in Cairo where they study the Arabic language in classes made up of missionaries from other missions who have come from various sections of the Arabic speaking Near East and even from central Africa. It is a fine opportunity for study and is a vital time in the preparation for work here in Egypt.

The new term for work in the Study Center always begins in November and so that gives our new missionaries a much prized opportunity for getting a bit acquainted with the mission field. For this month each new missionary is appointed to a definite part of Egypt to get acquainted with the missionaries and the work in that particular section. I want to say that it is a great pleasure to have these new workers in our midst and to give them a glimpse into the working life of the Mission. The only trouble is that when it comes time to give them up to take up their work in the Study Center we want to hold on to them to set them right to work. Of course, we know that would not be a wise thing to do.

These new workers need, as we all need, your earnest prayers to keep fit in body, soul and spirit so as to be able to do well the work which has been given us to do in this needy land.

Yours earnestly,
Minnehaha Finney,
Editor for Egypt.

Beni Suef,
September 30, 1925.

Dear friends:—

The Canada of the Fabre Line, which had been but a mere picture of a ship and a name before, became quite a reality to us on the afternoon of August 28th when our party of fifteen, bound for Egypt, set sail from New York. The novelty of the scene, the interest in our fellow passengers and the rush which attends departure, took the sting away from our last farewells which were finally said, and the gangplank being lowered, we were on our journey.

The city of New York looked wonderfully homelike and the Statue of Liberty a friend indeed as we slowly sailed out of the harbor, but these finally faded from view and we looked to the ship for further interests.

Our cabins were especially attractive to those of us who had never been across the sea before, and by the time we had arranged them and examined the boat, dinner time had arrived and at the table we all displayed healthy American appetites.

The days following were wonderful ones for resting and reading. Only a few times did our healthy American appetites fail to respond to the gong for meals owing to an excessive amount of wearing apparel assumed by the sea, namely, white caps, but on the whole the trip was very pleasant.

There was never any time to be bored, for someone was always seeing things of interest such as flying fish, porpoises and other ships, which things assumed great importance on an ocean, seeming to be without occupants other than ourselves. And then there was shuffleboard to be played, which proved of much interest to us all and finally resulted in the scheduling of a tournament which was exciting in the extreme and which was finally won by Dr. McClanahan and Mary McClanahan.

We stopped at three cities in the Azores, where some of us received our first impressions of European life and customs. The islands were very picturesque, being mountainous, with the sides of the hills made attractive by the green fields and clusters of white houses here and there. At each city we anchored out in the bay and were besieged by small boats whose owners were very anxious to sell their wares: melons, apples, pineapples, bananas, grapes, bread and cheese. They would throw a rope up over the side of the ship and at the other end

would attach a basket; then they would display their goods, recount the price and when a passenger would purchase some, it would be hauled up in the basket. Everything was so new and interesting that we were all eyes and ears and wondered how we could remember so many new things seen all at once.

On leaving the Azores, we had a two day trip to Lisbon where we stayed for a day or two and then on to Marseilles where we stayed three days. We went on sightseeing trips in both places and again saw many things that attracted us because of their strangeness. Everything in Europe is old. One cathedral we saw was built quite recently, we were told, and upon inquiring the year it had been built, we were informed it was sometime during the 17th century. We felt indeed that America was very young.

We were eager to be on our way and were glad when the ship started again on the last lap of the journey to Alexandria. America with its familiar scenes and faces we had left behind and we were looking forward with much interest to seeing Egypt with its new scenes and faces, where the Lord had sent us to carry the Gospel. Our trip had been exceedingly enjoyable and many happy memories were associated with it. Especially pleasant were the moments at the close of the day when we gathered together for prayer and were drawn closer together because we drew closer to the Father.

The morning of the 19th came around and there was great bustle and todo because Alexandria was to be reached that day. Everything and everybody seemed rushed but the ship which, to our minds simply crawled along. Quarantine was passed, a hurried luncheon eaten and all hands were then on deck as we sailed into the harbor.

Our good friends in Alexandria were all at the dock to welcome us, having faithfully waited there since early morning. We were glad when we finally got through customs and were able to go to our separate places for rest and refreshment. The kindness of the Mission friends was our first impression of Egypt and as first impressions are the lasting ones, we felt sure that we would like Egypt, the work and the people even more than we expected to when we left the United States.

Sincerely yours,
RACHEL TRACY SHIVER

Mansura, Egypt,
Sept, 29, 1925.

Our voyage from New York to Alexandria was a most pleasant and happy one. We had only three or four days when the sea was rough. It was so calm that the captain was reported as saying that there must be angels aboard.

For some of us a sea voyage was an absolutely new experience and full of interest. We walked, talked, read, wrote, watched the sea, played shuffleboard and other games. Were we homesick? No one had time to be, although we often thought of the home folks and wondered what they were doing.

After the hustle and bustle of leaving the dock at New York, we settled down to read our steamer letters and open packages. You cannot know how much the letters, fruit, candy and books were appreciated. The fruit and candy lasted the whole voyage and the books were read and exchanged with others.

We reached Providence, R. I. the next morning and did not leave until late afternoon. Some of us went ashore, visiting post office, stores and Capitol.

Leaving Providence there were many days when we saw nothing but blue sea. Then one morning we awakened to find that land was in sight. We were approaching the Azores. The coasts were rocky and broken but the hills (extinct volcanoes) were green, terraced for farming, and here and there was a white farm house or near the shore a white village. On the tops of the hills were windmills adding to the picturesqueness of the scene. We made three stops in the Azores, at Horta, Angra, and Ponta Delgado, the Capitol. To describe all we saw, the houses painted in pastel shades, the people and native customs, the conveyances, the vegetation, and the

wedding where we were uninvited guests, would take pages. At Angra where we stopped in the evening we did not go ashore but men came on board with embroideries and took off a large sum of American money.

Our next stop was at Lisbon and we spent a day there. It did not seem like the capital city of a nation. It was much like the towns in the Azores only built on a larger scale. They had the funniest little street cars and the queerest trains. It would take three of their coaches to make one like those in United States. We visited the beautiful Botanical Gardens which are said to be the best in Europe.

We passed through the Strait of Gibralter at night and so were able to see only the outline of the rock.

Land was in sight most of the time from Gibralter to Marseilles. We docked in Marseilles at 6:30 a. m., Sept. 12 and spent four days there, leaving at 4: p. m. Sept. 15. We spent Saturday, Monday and Tuesday sightseeing. Sabbath we went to the English Church in Marseilles. It was good to worship in God's house again. The other Sabbaths we had services on the boat.

We took on many new passengers at Marseilles and between five and six hundred French soldiers going to Syria. The decks were more crowded but we enjoyed ourselves just the same and spent a pleasant three days, arriving in Alexandria at noon Sept. 19.

As land slowly came into view we, who were new, wondered just what this land held for us and how the Lord would use us there. As we drew near the wharf we saw a group of missionaries there to welcome us. We were royally welcomed by these and by letters from others. After getting through the customs, where we had no difficulty, we were taken up to the Mission House for tea. Nothing ever tasted so good.

We stayed here over Sabbath being entertained in the different homes and going on Monday or Tuesday to the Stations where we had been assigned. I found that my assignment had been changed from Alexandria to Mansura where I arrived Tuesday, Sept. 22 at noon. I am seeing much of the work in the district here and enjoying every minute of my stay. I am living in the Mission House with Miss Frances Patton who has charge of the Girls' school.

—MARIE F. TAIT

It was the morning of September 19—a beautiful morning in the Mediterranean. People were gathered in little groups about the deck looking off to the south and east. Why were they gazing so intently in that direction, and what were they expecting to see? Some were anxious to catch their first glimpse of the land which was to be their home, while others were desirous of seeing a country rich in the history of the past. At last in the distance there appeared the low coast of northern Egypt and we realized that before long we would be entering the harbor of Alexandria.

Our journey was nearing an end, but the memory of those twenty two and a half days would remain. They had been days of interest and joyous friendship. There had been visits to ancient churches and cathedrals, and glimpses of strange customs. Some of us had even attended a wedding during our stop at the Azores. In our mind, we cast a retrospective glance over the experiences of the past few days. I should like to tell you all of these, butI have decided to recount happenings which are not recorded in history.

Yes, some of these experiences were humorous. Just let me whisper in your ear that when you travel on the "Canada," it might be well for you to know a few words of French, and even if you do, don't flatter yourself that you will always be understood. It may be with you as it was with one of our traveling companions. She desired to make arrangements for her bath. She rang the electric bell in her stateroom, a boy appeared at her door, and with a "Oui, oui, Madam," he hastily departed, anxious to do her bidding. Very shortly he returned and in his hand there was a large plate of bread. A friend came to

her rescue and soon her wants were understood.

All of the incidents which occurred were not so humorous for those concerned. We had been in the harbor at Marseilles for three days and a half. According to the notice on the bulletin board, the boat was to sail at 4 p. m. sharp. The appointed hour arrived, the orchestra began to play, the gang plank was lowered to the dock, and the tugs began to tow our boat away from shore. As we stood at the rail and watched those left behind waving farewell to their friends we suddenly spied among the crowd on the dock below, two of our friends who had boarded the boat at New York and were on their way to do mission work in Syria. What was to happen? How were they to get aboard? Every minute the boat was pulling farther and farther out into the water. They hastened down the dock, paused by a row boat as if considering getting into it, changed their minds and went on. They passed behind another large boat and were lost to view. Excitement began to prevail among their friends on board. One minute, two minutes, three minutes passed and they were no where to be seen. We began to wonder if they would have to catch a later boat, if they had their passports with them, if they had plenty of money etc. Just then we caught sight of them in a little motor boat. They approached our steamer, but still there was no way for them to get aboard. Seconds, yes minutes passed and to them they must have seemed hours. Friends aboard went to the Captain and asked if something couldn't be done. He ordered the steps to be lowered at the side of the ship, and while their friends anxiously viewed them from above, they climbed up and rejoiced at being safely aboard.

And then—what happened? As soon as they climbed up, an agent who had been aboard and had been so much interested in his work that he had not realized that the boat was leaving, climbed down the ladder, got into the small boat and went happily away.

Many are the experiences which I might relate, but time and space forbid. We are arriving at our destination, and as we approach the dock, everyone begins to look for friends. Yes that little group down there at the corner of the dock looks as though they might be Americans—and they are. As we draw nearer and nearer we recognize one after another of these kind friends of the Alexandria station. They had been at the dock waiting for us for several hours. What hearty welcome they gave us, and how royally they entertained us in their homes during our stay.

Even though we enjoyed our voyage immensely, we are glad to have reached Egypt to which we believe God has called us to work in His vineyard. I rejoice that for the first month, I am having an opportunity to see something of the wonderful work which is being carried on here in Tanta in the Bible Training School, the Hospital, the Girls' School and in the districts surrounding Tanta. How it makes one long to be able to speak the language at once, so that she might now go forth and help to carry the glad message of God's great love and the gift of His Son that whoso-ever believeth in Him might not perish but have everlasting life.

ALTA G. FRENCH

A cool breeze blows gently through the window of my room this morning as I write. The American Mission House here in Benha is situated on the bank of the Nile, and varied and interesting are the sights visible from windows, balconies and roof. Now it is a train of heavily laden camels ambling slowly down the road along the river. Again a peculiar braying indicates the presence of donkeys. Women, too, with their loads of household necessities gracefully poised on their heads are seen as they have appeared for generations back. Down the Nile come the slowly moving boats, with their immense sails—a beautiful sight. Across the river are lovely green fields of corn, cotton, and other products of the country, intersperced with trees and here and there the picturesque date palms. One

is reminded by it all of the words in Psalm 104: "He causeth the grass to grow for the cattle, and herb for the service of man,—Oh Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

All of this and much more lies at the end of the long journey across the Atlantic and over the blue waters of the Mediterranean. There is not space for a full description of the many interesting things that voyage held in store for us; a few outstanding impressions must suffice. Upon reaching the Azores we realized that we had indeed left the New World behind. Everywhere we were confronted with the relics of the past, and an air of antiquity seemed to pervade the very atmosphere. No more California bungalows or up to date service stations! As we passed over the well-worn cobblestones in Horta, on the island of Fayal, we noticed the date 1699 inscribed in crude irregular figures on an old well from which a woman in picturesque costume was drawing water.

The churches and cathedrals of the Old World always comprise an important part of the sightseer's round of visitation. The three and one half days spent in Marseilles made a trip to ancient town of Aix in Provence possible to some of us. Here the cathedral St. Sauveur afforded special interest. It is a combination of three buildings. The first part is a temple of Apollo preserved in fairly good condition from the time of its construction by the Romans at the time of Christ. It is now used as the baptistry. The second part dates from the eleventh century, the time of the Crusades. Here were fine old mosaics, tapestries, and beautiful stained glass windows. The third part was built in more recent times, dating from the seventeenth century. As we went out the sacristan showed us the intricate wood carving on the immense doors. It took the wood carver two years to do the work on one door.

In spite of the great antiquity and fine state of preservation of much of this wonderful handiwork of man, signs of decay were visible everywhere and in time these things must all pass away. And so we are grateful for the little part God has given us in the work of preparing man for his everlasting abiding place in the building of God, "an house not made with hands, eternal in the heavens."

GUDRUN CHR. ESTVAD

SUDAN

Mrs. D. S. Oyler, Editor.

In a personal letter Mrs. Oyler sends this wonderful and heartening bit of news:—

You will rejoice to hear that on Sabbath day Mr. Oyler had the joy of baptizing 26 natives, the largest number which has been baptized at one time. 310 people attended the church services, and 140 of these were women and girls. Five of the Sabbath School classes met outdoors because there was no place for them in the church.

In March, when I took over the Sabbath School work from Mr. Heasty there were only eight who came that first day—four men and four boys. The tide of interest has turned, and last Sabbath we had almost two hundred in Sabbath School. About the first of April I called the Christians in one day and told them that the Sabbath School was theirs, and that they ought to be responsible for teaching the classes. I asked them if they would like to have a teacher training class, and the idea seemed to please them. I told them if the class started I expected regular attendance, and that each one should hold himself responsible for inviting at least ten each week. A number of causes are responsible for the sudden interest, and one of them is the death of Mr. and Mrs. Guthrie. The teacher training class has grown by leaps and bounds—last week 31 Christians attended, and there were several visitors. Tomorrow I think I shall ask them to organize, and elect their own officers. It will be the first step these Christians have had in organization work and we hope it will give training for the organization of a congregation, which should not be very far

in the future. Will you please remember these Christians in your prayers? They are mere babes in Christ, and need much help and encouragement. Also remember us in your prayers, that we may be given the physical strength to carry on all the work.

A DAY AT NASSER

In Nasser we were always awakened by the church bell ringing at 6 A. M., calling the workers together for prayers and roll-call. This meeting includes men and women, in fact all who work, whether in the gardens, brickmaking, bean picking, pumping the water, herding the pigs, or house servants! All must attend the service before the day's work begins. Sometimes, and especially in the winter when the winds are cold, it is pretty hard for them to get up and leave their nice warm "tukls," and how can we blame them? They wear nothing but beads and sunshine, and those winds are chilly!

If we listen, we can hear them singing familiar Psalm tunes, "The Lord's my Shepherd," "Today if You Will Hear His Voice." "Safely Guarded," and then there are pauses when we know some of them are leading in prayer in their childlike way.

The next thing that the house wife hears, is the servants coming into the kitchen, then the milk boy comes for the pail, and we see him start off for a village where milk is plentiful—a big, tall fellow, naked as the day he was born!

We dress the children and go out to the kitchen to help the cook get breakfast. Rial, our cook, is very efficient, but it is well to keep one eye on the coffee pot, and the other on the porridge. After breakfast and prayers, the doctor's language teacher enters. He squats on the bare floor, and his only clothing is a ring on his left big toe, and a spiked bracelet on his right wrist.

After the dishes are washed, Diu cleans the house, while Rial washes the clothes. He sits on a stump out under a big tree, and washes in big, flat pans, called "tishut." His only washboard is his knuckles, but he uses plenty of elbow grease and soap. Especially soap. These natives are all too poor to have soap to use, and it is such a pleasure to have good suds. Then, too, as soon as the clothes are washed, Rial will strip and sit in the tub and take his own bath! It would be a shame to waste such good suds!

School has already been going on since 6:30 a. m. Mrs. Smith had gone for an hour's class before breakfast, and after she eats she will go back until noon. It's a joy to visit school, and hear those black boys and girls read Bible stories in their own tongue. Some of them are very quick at adding sums on the board. Don't tell me a school doesn't pay! These boys and girls in school today, will be the parents of a Christian generation tomorrow. They will have higher ideals than this generation, and very probably will wear clothes! Unless you have been in the Southern Sudan, you can't even imagine what a civilizing influence clothes are!

At 10 o'clock we see Miss Soule, Miss Huffman and the doctor sitting in chairs out under a tree next to the clinic building. Around them, seated on the ground, are from fifty to one hundred patients. All have come for treatment, but listening to the simple service is a prerequisite to this. Miss Soule starts the songs and they all sing heartily. Lendit leads in prayer, and then Yot tells a simple Bible story. After this the patients enter the clinic building, one at a time for treatment. There is a reason for this, for the rooms are so small they can't accommodate a crowd. The patient bargains for treatment, and pays often with a sheep or goat, sometimes a cow. This takes a long time, as well as an amount of patience. No one on earth can measure the amount of bodily as well as spiritual healing done in this tiny clinic, a dilapidated old building, by these faithful Americans, with God to help!

While all these people are busy on the compound, Mr. Gephardt and his helpers are at Dording, the farm, three miles

away. Here we can find all kinds of good things to eat, fruit and vegetables galore! But while we are viewing the garden, look out for snakes! The foreman here killed a PYTHON one day, which measured fourteen and one half feet, minus the head! And that makes me think of the four foot cobra our cook and "I" killed outside our kitchen door, the day after Thanksgiving! My husband laughs when I add that "I", but if I hadn't helped, I'm sure the snake would still be living!

Rev. Paul Smith has had a meeting with the native Evangelists, which number ten, I believe. These go out daily to villages and tell the story of Jesus to many who never heard it before. You would scarcely class them as Evangelists if you could see them, naked, dirty, and ignorant, but only God can judge how much good they do!

Promptly at 12:30 noon, a bell rings calling all the missionaries together for Station Prayer meeting. This is a blessed and helpful half hour, when we all meet together to pray in a personal way for the work at Nasser in particular, and always for missions at large, the home church and Boards. Nothing ever interferes with the noon prayer meeting, and it is a source of daily inspiration.

After dinner everyone tries to take a short nap or rest, for the days are very hot, and everyone very busy. Then there may be more clinic patients, or a women's meeting, or a language lesson, or perhaps Mr. and Mrs. Smith will invite us all to take a ride in the new launch! God did a wonderful thing when he put it into the heart of that donor to give Nasser a launch! As we speed up and down the Sobat in the cool of the evening, enjoying the luxuriant vegetation, the birds, cranes, herons, pelicans, aigretts, and see the glorious sunset, we forget the petty trials of the day, and feel it is good to be alive.

If the day is Friday the station will all take supper together in one home or another, perhaps each house wife supplying part of the repast in order to lighten the burden. and then we spend a social evening playing, well—"Simon says thumbs up," "Anagrams," "Pollyanna," or "Button, button, who's got the button?" It doesn't matter what the game, as long as our spirits are gay, and we can relax for the evening!

And maybe, as we play, we will hear the FIRST sound of civilization in two weeks, the STEAMBOAT WHISTLE!! and the men run for the post, and there are no more games THAT night!

VERA MCLAUGHLIN BUCHANAN

We praise Him for all that is past—
And trust Him for all that's to come.

Prayer and Missions, By Mrs. Helen Barret Montgomery.

The United Presbyterian Church and its Work in America, By Dr. W. E. McCulloch.

Have you a Junior in your home? Then get "The Uplift" By Mrs. Elsie Wehling Fulton.

Order from Literature Department.

EDITORIAL.

MRS. JOHN P. WHITE, Editor, Cedarville, Ohio.

Just now our Women's Missionary Societies are arranging their programs for 1926. The plan of study, which has been followed for years will be continued, viz: the Mission Study books, the first half of the year and denominational work, the second half.

Two mission study books will be presented, through the pages of the Women's Missionary Magazine, beginning with the January issue—*The United Presbyterian Church and its Work in America,* by Dr. W. E. McCulloch and *Prayer and Missions* by Mrs. Helen Barret Montgomery.

Ordinarily we use for the Home Mission study, the text-book published by the Council of Women for Home Missions. This year we depart from that rule, to take up a study of the Home Mission work of our own denomination.

The importance of this study is self evident. Many of our members were not reared in the United Presbyterian Church, and therefore are wholly unacquainted with its work; many of the younger members are not familiar with the history of our church; many of the older members have but a vague and hazy idea of the church's activities. A clear and definite knowledge of our history, our creed and our missionary task, on the part of all members, cannot fail to create a new and deeper interest in the work of the United Presbyterian Church.

Dr. McCulloch has rendered a splendid service, in writing this excellent book for our study.

The Foreign text-book, *Prayer and Missions,* written by that gifted author, Mrs. Helen Barrett Montgomery, is one of the most valuable books we have had in the twenty-six years of the United Mission Study Course.

While we are stressing the denominational book, we wish that all our women might share in the enrichment that the study of this little volume will bring.

Why not use one of these books in the regular program month by month and use the other in a Class, or in the mid-week prayer meeting? There is no place in the Bible where we are told that a missionary meeting should be held but once a month. In fact there is a passage that says: "They that feared the Lord spake *often* one to another."

EVERY UNITED PRESBYTERIAN WOMAN SHOULD STUDY "THE UNITED PRESBYTERIAN CHURCH AND ITS WORK IN AMERICA." AND EVERY UNITED PRESBYTERIAN WOMAN SHOULD STUDY "PRAYER AND MISSIONS."

Make 1926 the best year in your society.

OUTLINED PROGRAMS ARE NOW READY

Price per 100	$4.00
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Send all orders to THE WOMEN'S MISSIONARY MAGAZINE XENIA, OHIO.

THE MRS. GEORGE MOORE MEMORIAL FUND

Reports are coming from all parts of the United States and from foreign lands as well, indicating interest in the Memorial Fund. Many societies have already made their plans to make a contribution, some have sent their gifts.

Let every society plan to have a part in this Memorial. Send all money through your local treasurer, to the Presbyterial Treasurer who will send it to the General Treasurer.

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

A TRIBUTE

By Margaret McCague Gordon

Before me on my desk, lies a little package of letters, a few of a number Mrs. Moore had found time to write in our correspondence regarding material for the WOMEN'S MISSIONARY MAGAZINE. As I look upon the characteristic penmanship, with its firm vigorous lines, it is hard to realize that she has gone from us. The letters are so like her, so informal, so strong and so sincere, so kind, so filled with loving sympathy and appreciation:—each word expressing her earnest desire to make the Magazine an inspiration and a help to every reader.

Her fearless courage in attacking evil, her loyalty to her Master, the intensity of her love for the Master's "little ones" was in every letter. I find this sentence as she writes of unprotected and exploited childhood, "I want to burn into the hearts of the readers of the Magazine a story true, but unknown to them." These neglected children of America were very dear to Mrs. Moore's great mother heart.

Notwithstanding the varied and widely differing interests and activities of her busy life, filled to the full with tasks and responsibilities, she always found time for the little ministries and words of comfort.

She penned this stanza in one of her letters, adding, "When I am tired this verse always rests me, and I go back to my work refreshed:—

"O, matchless honor all unsought,
High privilege, surpassing thought,
That Thou should'st call me, Lord to be
Linked up in fellowship with Thee;
To carry out Thy wonderous plan,
To bear Thy messages to man,
In trust with Christ's own word of grace
To every soul of human race."

Her home-going was a blessed one. Triumphing over failing health and bodily weakness, she was able to keep up with her accustomed tasks, planning even to the last, for her beloved Magazine. Hers had been the full, buoyant life, even to the eventide. We can almost hear her saying when the summons came that summer day, "Yes, dear Lord, I have had the *day*."

"I know the night is near at hand,
The mists lie low on hill and bay,
The autumn leaves are drifting by,
But I have had the day.

Yes, I have had, dear Lord, the day.
When at Thy call I have the night,
Brief be the twilight as I pass
From light to dark, from dark to light."

THE DAY OF PRAYER FOR MISSIONS

Feb. 19, 1926

By Helen B. Montgomery

The annual Day of Prayer for Missions, held under the auspices of the Council of Women for Home Missions. and the Federation of Woman's Boards of Foreign Missions of North America has become a fixed feast in the Christian year to which thousands of women look forward with eager expectation.

The program for this year has already been prepared by a joint committee of the Federation and the council. The theme is—

"IN EVERYTHING BY PRAYER."

The committee decided that as this year is to be signalized by the study of prayer as a force in the Mission Enterprise, the attempt should be made to have the day really devoted to prayer, that we should come together for thanksgiving, communion and intercession and that instruction and inspiration furnished through addresses should be minimized.

Definite periods are assigned for thanksgiving and for meditation. The

prayers are made very definite. Responsive readings are provided in which God's great promises are recited. Intercessions for great causes are stressed. Songs are interspersed. It is suggested that the offering on the Day, as in former years, be devoted to causes that belong to all denominations. In the home field the offering will go toward the work among farm and cannery migrants; in the foreign field for Women's Union Christian Colleges and Christian Literature for women and children.

It is hoped that each individual will have gathered her offering beforehand, and will bring it to the meeting.

The committee feels especially anxious that the *CAUSES SELECTED*, both home and foreign, should be the ones chosen in each meeting, rather than some local cause or causes. The Council and the Federation which are promoting the meeting are each responsible for their causes, and are depending on the Day of Prayer celebration for a large part of their funds.

The condition of the world in which we live certainly summons us to prayer with a great, compelling voice. If we can only unite the hearts of the Christian women of America in an outpouring of their souls to God we may help mightly in these times of crisis.

NOTICE TO SUBSCRIBERS

The little expiration slip which you find in your Women's Missionary Magazine, once a year, means that your subscription is out. It is a reminder to renew immediately, if you do not want to miss a number. Unless your subscription is received before the subsequent month's mailing list is made up your name is dropped from the list. Immediate renewal is the only way to secure every copy. When you get your renewal slip, renew immediately. It will benefit you; it will help us.

NOTICE TO LITERATURE SECRETARIES.

In many societies, the task of collecting and forwarding subscriptions falls upon Literature Secretaries. Please send in your subscriptions, one month before the issue you expect to receive. For example, if your subscriptions are expiring with the November number, send your list the first week of November. Otherwise your subscribers may miss the December number.

We aim to publish just as many Magazines as we need and no more. The only way of knowing how many will be needed is from the mailing list.

OUTLINED PROGRAM FOR MISSION STUDY FOR 1926.

JANUARY

ABYSSINIA

Mrs. T. A. Lambie, Editor

Bible Lesson—Rom. 10:1-15

Roll Call—Name of a Missionary in Abyssinia.

TOPICS FOR STUDY

The Topics for this Program have not come to us. The Material will be published in the December issue of The Women's Missionary Magazine.

FEBRUARY

Home Mission Study

THE UNITED PRESBYTERIAN CHURCH AND ITS WORK IN AMERICA

By Rev. W. E. McCulloch, D. D.

Chapter I—Our Heritage and History

By Mrs. Haidee Ewing Rankin

Scripture Reading—Hebrews 11:32-40.

Roll Call—Historical spots, incidents and leaders.

TOPICS FOR STUDY

1. Our Ecclesiastical Ancestors. Scottish Covenants.
2. Martyrs.
3. Parent Churches.
4. The United Presbyterian Church.

United Mission Study Course

PRAYER AND MISSIONS

By Helen Barrett Montgomery

Chapter I—The Bible Practice of Prayer

By Mrs. J. P. White

Bible Lesson—Psalm 51.

Roll Call—Name of a Praying man in the Bible.

TOPICS FOR STUDY

1. The Bible the World's Prayer Book.
2. Praying Men of the Bible.
3. The Prayer Life of Jesus.
4. The Prayer Life of the Apostolic Age.

MARCH

Home Mission Study

THE UNITED PRESBYTERIAN CHURCH AND ITS WORK IN AMERICA

By Rev. W. E. McCulloch, D. D.

Chapter II—Our Creed

By Mrs. Haidee Ewing Rankin

Scripture Reading—II Timothy 1:13.

Roll Call—Name of Denomination in Protestant Church.

TOPICS FOR STUDY

1. Westminster Standards.
2. Confessional Statement.
3. What our Creed teaches about God, Man, Sin, Salvation, the Trinity.
4. What our Creed teaches about Christian Doctrines, Christian Experience, Aids to Christian Living, Consecrated Service, Life Abundant and Unending.

United Mission Study Course

PRAYER AND MISSIONS

By Helen Barrett Montgomery

Chapter II—Bible Teachings on Prayer

By Mrs. J. P. White

Bible Lesson—Rom. 8:26, 27.

Roll Call—Scripture verse on Prayer.

TOPICS FOR STUDY

1. What is Prayer?
2. The Prayer Hearing God.
3. Encouragements to Prayer.
4. Helpers together by Prayer."

APRIL

Home Mission Study

THE UNITED PRESBYTERIAN CHURCH AND ITS WORK IN AMERICA

By Rev. W. E. McCulloch, D. D.

Chapter III—Beginning and Development of Our Home Mission Work.

By Mrs. Haidee Ewing Rankin

Scripture Reading—Hebrews 11:9,10 John 4:4

Roll Call—Name and location of a mission station and missionary in the Homeland.

TOPICS FOR STUDY

1. Missionary Pioneering
2. Work Among the Negroes.
3. Work Among the Mountaineers.
4. Work Among the Foreign-born.

United Mission Study Course

PRAYER AND MISSIONS

By Helen Barrett Montgomery

Chapter III—Prayer in the Strategy of Missions

By Mrs. J. P. White

Bible Lesson—Acts 13:1-3

Roll Call—Scripture Verse on Prayer.

TOPICS FOR STUDY

1. Prayer and Modern Missions.
2. Prayer and the Missionary Organization.
3. Prayer and the New Missionary Agencies.
4. Present Day Need of Prayer.

MAY

Home Mission Study

THE UNITED PRESBYTERIAN CHURCH AND ITS WORK IN AMERICA

By Rev. W. E. McCulloch, D. D.

Chapter IV—Continuing the Story of Progress

By Mrs. Haidee Ewing Rankin

Scripture Reading—Acts 19:1 and 17:16-18.
Roll Call—Location of our Schools and Seminaries in America.

TOPICS FOR STUDY

1. The Building of Churches.
2. Home Missions and Education.
3. Our Colleges and Seminaries.
4. Women's Work.

United Mission Study Course

PRAYER AND MISSIONS

By Helen Barrett Montgomery

Chapter IV Prayer and the Missionaries

By Mrs. J. P. White

Bible Lesson—Isa. 40:31.
Roll Call—An example of Answered Prayer in Mission Work.

TOPICS FOR STUDY

1. The Importance of Prayer in the Life of Missionaries.
2. Prayer Testimonies of Missionaries.
3. Prayer Testimonies of Native Christians.
4. Prayer and the Mission Boards.

JUNE

Home Mission Study

THE UNITED PRESBYTERIAN CHURCH AND ITS WORK IN AMERICA

By Rev. W. E. McCulloch, D. D.

Chapter V—Organization and Service

By Mrs. Haidee Ewing Rankin

Scripture Reading—Acts 14:23.
Roll Call—Name Boards and Their Departments.

TOPICS FOR STUDY

1. Presbyterianism.
2. Agents of the General Assembly.
3. Y. P. C. U.
4. The Women's Work. General Council.
5. The New World Movement.

United Mission Study Course

PRAYER AND MISSIONS

By Helen Barrett Montgomery

Chapter V—Prayer in the Life of Oriental Christians.

By Mrs. J. P. White

Bible Lesson—Ephesians 3:14—21.
Roll Call—The name of an Oriental Christian.

TOPICS FOR STUDY

1. "Behold he Prayeth."
2. Prayer Among Indian Christian.
3. Prayer among Chinese Christians.
4. Ting Le Mei—A Man of Prayer.

JULY

Home Mission Study

THE UNITED PRESBYTERIAN CHURCH AND ITS WORK IN AMERICA

By Rev. W. E. McCulloch, D. D.

Chapter VI—Our Task in the Homeland.

By Mrs. Haidee Ewing Rankin

Scripture Reading—Mark 5:18, 19.
Roll Call—What am I willing to contribute to my church and country?

TOPICS FOR STUDY

1. Need of the Homeland.
2. Message to meet the need.
3. How Convey the Message.
4. "The Fight is On."

United Mission Study Course

PRAYER AND MISSIONS

By Helen Barrett Montgomery

Chapter VI—Wherefore Pray

By Mrs. J. P. White

Bible Lesson—Acts 2:1-13, 42-47.
Roll Call—A Scripture Promise of Prayer.

TOPICS FOR STUDY

1. The Prayer Life of the Individual.
2. The Prayer Life of the Local Church.
3. Special Means of Promoting the Prayer Life.
4. Prayer and Service.

AUGUST

Annual Report of the Women's General Missionary Society.

Bible Lesson—Psalm 103.
Roll Call—Current Missionary News.

TOPICS FOR STUDY

1. The Annual Report.
2. Missionaries we know.
3. The Women's Board.
4. The Thank-Offering.

5. Mission Study Plans for the Year.
6. The Junior Magazine.
7. The Women's Missionary Magazine.
8. Greater Efficiency for the W. M. S.

SEPTEMBER

MISSION WORK IN AMERICA

Bible Lesson—Luke 15.

Roll Call—Name of Home missionary of the Women's Board.

TOPICS FOR STUDY

Home Missions.

1. City Work among the Aliens. Does it pay?
2. The Immigrant in America.
3. Puget Sound—A great Missionary Opportunity.
4. The Lumber Camp and the Sawmill.

Freedman's Missions.

1. What Community Schools mean to the Negro.
2. The Negro's Loyalty to our Country.

Indian Missions.

1. Our Responsibility for the American Indian.
2. The Progress of the Indian.

OCTOBER

EGYPT

Literature and Missions

Miss Minnehaha Finney, Editor

Bible Lesson—Isaiah 19.

Roll Call—News Item from Egypt.

TOPICS FOR STUDY

Introduction—The Influence of the Printed Page.

1. Literacy and Reading in Egypt.
2. The Literature of the Secular Press.
   a. The Old Moslem Literature.
   b. The Modern Literature.
3. The Newspapers of Egypt.
4. Missionary Presses and Publications.
5. Literature Needed.
6. The Outreach of Cairo Publications.
7. Stories Told in Egypt.

NOVEMBER

INDIA

Prayer.

Miss Jean Morrison, Editor.

Bible Lesson—John 17.

Roll Call—News Item from India.

TOPICS FOR STUDY

1. Prayer Possibilities.
2. Mohammedan Prayers.
3. Hindu Prayers.
4. Chura Prayers.
5. The Missionary's Prayer Life.
6. The Place of Prayer in the Indian Church.
7. The All India Prayer Union.
8. The Punjab Prayer Union.
9. The Mission Prayer Cycle.

DECEMBER

SUDAN AND ABYSSINIA

Mrs. D. S. Oyler and Mrs. T. A. Lambie, Editors.

Sudan

Bible Lesson. Hospitality—Rom. 12:13, Tim. 5:10, 1 Pet. 4:9. Titus 1:8.

Roll Call—Name of Mission Station in Sudan or Abyssinia.

"The Latch-String is out—Come and Visit Us."

TOPICS FOR STUDY

1. Through a Tourist's Eyes.
2. Fourteen Short Days.
3. A wish and its Fulfillment.
4. A Stranger's Trail.

ABYSSINIA

The New Abyssinia*

1. Ethiopia's Outstretched Hands.
2. The Expanding Medical Work.
3. The Developing School.
4. The Growing Church.

*Note—Subject to Change.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

AMERICA'S THANKSGIVING

Not alone for mighty empire,
  Stretching far o'er land and sea,
Not alone for bounteous harvests,
  Lift we up our hearts to Thee.
Standing in the living present,
  Memory and hope between,
Lord, we would with deep thanksgiving
  Praise Thee more for things unseen.

Not for battleships and fortress,
  Not for conquests of the sword,
But for conquests of the spirit
  Give we thanks to Thee, O Lord;
For the heritage of freedom,
  For the home, the church, the school,
For the open door to manhood
  In a land the people rule.

For the armies of the faithful
  Lives that passed and left no name;
For the glory that illumines
  Patriot souls of deathless fame;
For the people's prophet-leaders,
  Loyal to Thy living word,—
For all heroes of the spirit,
  Give we thanks to Thee, O Lord.

God of justice, save the people
  From the war of race and creed,
From the strife of class and faction,—
  Make our nation free indeed;
Keep her faith in simple manhood
  Strong as when her life began,
Till it find its full fruition
  In the Brotherhood of Man!

—William P. Merrill.

NOVEMBER! BEAUTIFUL GOLDEN MONTH OF THE YEAR.

November is the one month of the year when men and women of all denominations and creeds are called upon by the head of the nation—Our President—to unite in Thanksgiving and Prayer.

Now is the time for God's people to engage in thanksgiving and prayer: thanksgiving for blessings and mercies unnumbered, unmeasured and unmerited, and prayer to know God's will and for grace to do it.

Thank God we know the true source of all our blessings and mercies, and that the Giver never grows weary of our expressing gratitude to Him in ways whereby similar blessings and mercies may be given to others.

We praise God that through our prayers and gifts we can help make His truth known to our home land and to those across the sea who have not heard of His great gift to the world.

To have our hearts in tune with God in this November month of Praise and Thanksgiving in connection with the Thank-Offering "Ingathering" of the Women's, Young Women's and Junior Missionary Societies, we must study to know the needs of all departments of work under the care of the Women's General Missionary Society.

We must keep close to God in prayer that our words of praise and thanksgiving may be from the depths of grateful hearts and may not be mere lip service.

We need to contrast our lives in the land, blessed with all gospel privileges and happy Christian homes, with women living without the Gospel in order to have our hearts tuned to sing with David, the sweet Psalmist of Israel:

Bless the Lord O my soul
And all that is within me
Bless His holy name
Bless Jehovah and forget not
All His mercies to proclaim.

"Great instruments when in tune inspire the life peculiarly and powerfully, but when out of tune, the effect is nerve racking and terrible. And so it is with the heart of man. When in tune with God there is no music sweeter, but when out of tune with Heaven, there is no discord harsher. Many years ago a harp was built in an old castle. In the course of time after making thousands of souls happy with its sweet melody, it was neglected and abused and finally with a heavy covering over it it was discarded entirely.

Later the castle came into the possession of a prince who loved music and he

immediately attempted to revive the music of his childhood days. But the harp was out of tune, and many experts who attempted to restore its sweet voice failed. Finally an old man, spending a night in the castle touched the old instrument and its voice came again. The magic of his touch was because he was its maker. Even so God is the Maker of the heart and He alone can restore the sweet tones of its primitive purity."

In these days of preparation for the Ingathering may we be kept close to Him and may each heart be praising Him for His goodness.

LIFE MEMBERSHIPS

The question has been asked by several interested in making some one a Life Member "Shall I send the check to the General Secretary or to the Gen-Treasurer?"

The money for a Life Director (Three hundred dollars), a Senior Life Member (Twenty-five dollars or a Junior Life Membership (Ten dollars) should be paid the treasurer of your local society. She will send the name and the money to the Treasurer of your presbyterial and your presbyterial treasurer will send the name and money to Mrs. J. B. Hill, General Treasurer.

Please note that the name must accompany the money. The General Treasurer is a wonderful woman and can do almost the impossible but she is not a mind reader and can not know the name and address of the new Life Member unless you send it with the money.

If you are a Life Member yourself, make some one else happy by giving her a Life Membership in the Women's General Missionary Society. Many women testify to the date of the Life Membership as the time they became interested in missions and their desire to have a part in the work of the organization of which they were Life Members.

THANK-OFFERING POSTERS FOR NEXT YEAR.

In these thanksgiving days we should be looking forward for plans for the coming year. Only a very few weeks and the 1925 Thank-Offering year will be closed. In order to do our best work we should begin now to have all needed supplies on hand in order to give to each member of the society before January first 1926.

At your January meeting discuss plans to increase your work. Decide upon a larger goal and work with that incentive.

Send today for a new Poster and have it ready to be filled at the first meeting of the new year.

PRESBYTERIAL TREASURERS

PLEASE KEEP IN MIND THAT THE 1925 THANK-OFFERING MUST BE IN THE HANDS OF MRS. J. B. HILL, GENERAL TREASURER, NOT LATER THAN THE MORNING OF JANUARY FIRST 1926.

JUNIOR LEADERS

You will all be delighted with the new Junior Thank-Offering program—Praise and Thanksgiving arranged by the General Junior Secretary Mrs. W. R. McMunn. Also her new leaflet The Junior Thank-Offering-Why? The new Junior stories, Three Junior Maids by Mrs. John Heslip of Youngstown, Ohio and Esther's Thank-Offering by Miss Helen Donaldson of New York City will please all your Juniors.

A MESSAGE TO PRESBYTERIAL THANK-OFFERING SECRETARIES.

These are busy days for you in helping your societies in the annual Ingathering and in collecting their reports. I trust the societies are helping you and giving you real joy as you receive the reports promptly and all blanks carefully filled.

In making out the Presbyterial report (the yellow blank) note the following questions and answer each carefully. Question No. One—Number of congregations? Question No. Two—Number of Women's Societies? Question No. Three—Number of Young Women's Societies? Question No. Four—Number of Junior Societies? Question No. Five—Toal number of societies? Question No. Six—Number of societies reporting?

Question No. Seven—Number of societies not reporting?

The number of societies reporting and the number of societies not reporting will of course equal the total number of societies in your presbyterial.

When we receive your report and note that your answer to the question "Number of societies not reporting" is None, we know that your presbyterial has a right to a place on the Honor Roll.

Often we find the number given to question No. 6 is not as large a number of societies as reported in the last Statistical Report which is our guide. In such cases we go over the blanks sent us and compare with the roll of societies in the Statistical Report and find the names of society or societies not sending a report of a thank-offering. We then write the secretary. She often replys that the societies named have been disbanded during the year and that their total number of societies is reduced since the report was sent to the Statistical Secretary in April.

If any society in your presbyterial has been disorganized during this year please note this fact on your report blank. It will be the only way we have of knowing whether you have received a report from each organization in your presbyterial, this entitling you to a place on the Honor Roll.

Yesterday we learned of a Presbyterial that was disappointed when its name did not appear on the Honor Roll. The faithful thank-offering secretary had received reports from all societies but in turning to our files we found the Presbyterial secretary had failed to answer either question No. 6 or No. 7.

We counted the number of report blanks sent us and found they lacked two of the total number of societies reported in the Statistical Report so reported it thus in the annual report at the Boston Convention.

In this case I am sure there must have been two societies disorganized and we had no way of knowing it. We are very sorry if any presbyterial name is omitted from the Honor Roll. I give this example that all will be very careful in giving us a complete report.

Our great desire is that every presbyterial be on the 1925 Honor Roll and by being very careful to check up on each society you can help us and also assure yourself that you have received reports from each society reported last year.

Your task as Thank-Offering secretary is a most important one. You have been given the great work of leading the women of your presbyterial to realize that all their blessings come from God and that they should express their gratitude by thank-offerings to Him. May you each receive an abundant blessing in your own lives as you have been a blessing to others.

There is a magic power that transforms the prayers of thanks into coins, the coins into spiritual power, the spiritual power into redeemed souls."

Pray this sometimes, when thanking Him: "Help me O Lord, from day to day, to live and give more nearly as I pray."

"In all things give thanks; for sickness as well as health, for the dark places as for the sunshine, for the word of reproof as for the praise.

LIST OF LIFE MEMBERS.

Beginning September 15, 1925
Ending October 15, 1925.

31. Mrs. Sara Murdock Hemphill, West Middletown, Pa. By her nieces and nephew, Miss Elizabeth Donnell, Mrs. Anna D. Reifsnyder, Mr. William T. Donnell.
32. Mrs. Mary A. Henderson, Savannah, Ohio. By her son, T. M. Henderson.
33. Miss Corena Daugherty, Massilon, Ohio. By W. M. S. of Bedford Ave., Canton Ohio.
34. Mrs. Mary E. Marshall, Central Falls, R. I. By W. M. S. of U. P. Church, Central Falls, R. I.
35. Mrs. Robert Miller (In Memoriam). By W. M. S. of U. P. Church, Central Falls, R. I.
36. Mrs. Elizabeth Hilliard, Wilmerding, Pa. By Mrs. Catherine Davis, Glenshaw, Pa.

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIM:—TO DO RIGHT—FOR DUTY'S SAKE;
MOTTO:—"NEVER MIND THE CHANCE THAT IS PAST
WATCH FOR THE NEXT OPPORTUNITY AND QUALIFY YOURSELF TO BE ABLE TO SEIZE IT,"

YOUNG WOMEN'S SPECIAL WORK FOR 1924—1925

Support of Pasrur, India, Girls Boarding School, $4,350. Salaries—Home: Matron of Dormitory, Frenchburg, Kentucky. Superintendent of Jubilee Hospital, Miss Eva Johnson, R. N., Henderson, N. C. City Missionary, Miss Laura Sawhill, Spokane, Washington, $2,680. Salary—Foreign (new); Mrs. Ruth Lobaugh Walker, Gore, Abyssinia, $800.00. Total askings $7.830.

Each Society is asked to contribute at the rate of $1.00 per member.

A WORD TO NEW SOCIETIES AND OLD

Are there any new young women's societies in your presbyterial not yet reported for announcement in the Magazine? Just as soon as you organize, you should see to it that your presbyterial young women's secretary receives full information. Even then the Magazine will never know anything about your organization if that same word does not reach the general secretary.

If your society was organized after the close of the church year, or April 1, and you have not yet reported it, please do so at once.

It has been discovered through correspondence that several of the societies not reporting last spring were really not functioning. These will be reported next spring as disbanded. If for any reason your society "dies a natural or forced death" before next report time please be sure to give the news to your young women's secretary *before* she fills out the annual report.

SOME OF THE WHYS OF THE MISSIONARY SOCIETY

Why do we have the Missionary Society? Being composed of women and children, some one must have thought that these needed to have more interest, individually and collectively, in those who are needy and that a larger work could be accomplished than simply the annual or semi-annual missionary sermon and Sabbath offerings.

Why have monthly meetings? If one or two sermons a year create an interest sufficient to awaken a desire to give and do, shall we say that monthly inspirational meetings should increase the interest proportionately?

Why are there different groups in one congregation somewhat according to the place in life as the W. M. S. the Y. W. M. S. or the Junior? One receives and understands instruction in proportion to life's experience, generally speaking. The approach to the child's mind must be different than what would satisfy an adult, hence the same message would not suit both unless simplified for the child or dignified for the adult. In a lesser degree, the same thing applies to women of maturity and those just entering on womanhood. It is best for groups of equal understanding to be formed,—hence our present system.

Why should every member, child or adult, be a contributing member? Because giving develops interest. It is an investment, thus links up the life to the cause. Unselfish giving enlarges the spirit of generosity.

Why should every society contribute to every department of the work? It will not have much if any interest in the field to which it does not contribute. The work is the responsibility of every society according to its ability, therefore it should do its part. A dollar to each department will foster an interest, and "where your treasure is, there will your heart be also."

Why should the mission money paid by the members into the missionary society treasury be disbursed only to W. G. M. S. objects? To disburse otherwise would be misappropriation of funds, for

when paid into the treasury, the very act affirmed that the money belonged there and should be used for work for which it was pledged. Also, because the the W. G. M. S. needs every dollar belonging to it to maintain the present work and be ready for any advance.

Why should you, a member be very useful in keeping the work at high standard? You have had every opportunity to improve yourself intellectually and spiritually and should prove your gratitude by definite Christian service.

Why should every professing Christian woman and girl be an active member of a missionary society? Because of Christianity's gifts to womankind; —honor, refinement and opportunity for useful service, no greater service being available to her.

ARE YOUR HANDS FULL?

Even before the vacation period is at an end, you can hear on every side the suggestion of coming busy-ness. It does seem that we have to make up for the time spent in so-called vacation. However, are we as busy as we think we are? By this we would mean the necessary or profitable busy-ness.

A cultured, refined woman—now gone to her reward—who performed her own household duties was "always busy and never fixed" as she said. Her cupboards must receive a weekly cleaning from top to bottom. Every corner had to be doubly cared for. An unusual amount of laundry work, some of it unnecessary —must be done weekly. She might have enjoyed much more Christian fellowship had she not been bound by the habit of cleaning. Did it pay? Is it not possible to be taken up so completely with the minor duties of life that work of greater importance is altogether neglected,—not that we would minimize in the least, cleanliness and the care of the home?

We are reminded of the story of the small girl who, as she walked along the road, filled her little hands with daisies and dandelions. A little later, her mother stopped to talk with a neighbor woman whose garden was filled with beautiful roses. The mother received some of these and the little girl begged for some, too. Her mother said, "Yes, dear, if you throw away your daisies and dandelions, you may take them." But the tiny tot clung to the wilted wild flowers altho she wished for the cultivated beauties.

Are we like the little girl in that we cling to the lesser things of life in spite of the joy possible through Christian service? Is our time taken up in gathering the mediocre in life, that which will satisfy only for the moment? Do we keep ourselves so busy with household cares, cultural activities, social duties or simple amusement that we have no desire for higher thought and aspirations? We are told in God's word that "he that loveth silver shall not be satisfied with silver." Can we be long satisfied with that which yields only its kind of reward? Truly—how full are our hands?

Is not the question which has been propounded worthy of careful thought? How busy are we about self? How much thought and effort are being expended on others? The answer to these questions will tell whether we have been "busy here and there" while the great trust imposed in us was treated fairly or otherwise. A little discernment will discover whether or not our hands are so full of weeds that we cannot hold roses.

Hands full of what?

METHODS

"The Women's Missionary society of the First United Presbyterian church held a union meeting Monday evening in the church auditorium. Guests were present from Wellsville, Chester, East End and Calcutta. A feature was an address given by Mrs. Emerson Fisher of Bergholz, who was a delegate from this district to the Women's General convention held recently in Boston. Mrs. L. J. Davidson conducted the devotionals, while Mrs. J. F. Manor was

in charge of the scripture reading, and a short song service was directed by Mrs. C. A. Ferguson. Miss Grace Ramsey of Calcutta and Mrs. Kenneth Shenkle gave vocal numbers.

Following the program refreshments were served. Miss Nan Kerr assigned the guests to place in the dining room. while the luncheon was in charge of Mrs. Carl Gaston, chairman of the social committee. Flowers were used in profusion in decorating the tables."

The members of the Young Women's Society of the First United Presbyterian Church of East Liverpool, Ohio were hostesses at this meeting. It was really a Fall Rally of the societies in this part of Steubenville Presbytery. It was attended by about one hundred and twenty-five ladies.

MRS. JOHN V. VODREY,
East Liverpool. Ohio.

Mrs. A. E. Kelly of Ingleside Women's Missionary Society, San Frensisco, sends a "Roll call souvenir" which is used sometimes in their society.

This particular one was used with Ming Kwong and is a folded hand-made paper figure of a Chinese girl. On the inside is written a fact to be given in answer to roll call.

For a Mountaineer subject, a "Sunbonnet Baby" is used and for the study of the North American Indians, a papoose.

The idea is splendid. Why not take as much trouble to make a missionary program attractive, as a club program or a social gathering? But in this as in everything else in life "There is no excellence without great labor."

PLEASE READ

Did you read in a recent Magazine the request that any good thing you have accomplished as a society or presbyterial may be sent in for publication? Or, write out the plans you expect to put into operation and allow some one to try them out with you? The only way to have a really helpful methods page is for every one to send in something. Duplicate suggestions may be received. This will tend to emphasize the worthwhileness of them. So do not withhold a plan, even though it seem common place to you, for it may be the very thing some other society can use to great advantage.

Will you not sit down with pen in hand or fingers on type-writer after you read this and run off a page or two of *something* for the use of the Young Women's Department or the Methods Page? This means *you both singular and plural.*

We cannot say too much for meetings such as described in the foregoing article. It is becoming more common for all the missionary societies (above the Junior organization) in a congregation to hold a rally meeting at the opening of the fall work. This tends to create a common interest and thus cultivates unselfishness and minimizes rivalry.

This is a day of *many meetings.* We are all aware of this. But did you ever inquire what those many meetings might be? One woman, telling of her activities, named *three* functions *monthly all related to one club.* Naturally she felt she was giving considerable time outside of the home, but *not one moment was being planned for to serve in her own church and its activities?*

Now, if a congregational rally is a good thing and a combination of congregational missionary societies, also, why would it not minister to good fellowship if kindred societies of one denomination in the community would get together once a year to inspire one another? It has worked. It will again. And sometimes interdenominational get-together meetings are most helpful. *Have you had a rally. If so tell us about it.*

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave, Wilkinsburg, Pa.

The new dormitory at Camden is completed and reported to be one of the best buildings, making one of the finest appearances, of any that have gone up recently. The outside of the building is painted white, the inside is the natural wood varnished. The inside finish is unusually attractive, the doors showing the natural grain of the wood very artistically. There are twenty-one rooms and all of these are occupied by girl students except one and this one will be taken in the near future. We certainly appreciate the good work done by Mr. R. Maurice Trimble the architect and Mr. R. E. Powell the contractor. Needless to add, the girls are delighted with their new quarters.

We are sorry to report the very serious illness of Miss McKeldin of Riceville. She has not been able to be in the school room this fall. Miss McKeldin was elected to represent this department at the Boston Convention but was unable to go, on account of illness.

Miss Smith the sewing teacher says the children are most anxious to make their own garments and they enjoy their hour in the sewing room. While the enrollment is not quite so large as last year, the school wagon starts Monday and they are looking for more children to enter.

In assuming the entire support of all the workers at Prairie and Camden, the Board has added $893.83 to its monthly budget for salaries alone. Instead of the $2060.59 monthly salary account, it is responsible for $2954.42. If each auxiliary society will add just a little more to its pledge for this work, we will have no difficulty. We are depending on you!

Miss Johnson, superintendent of Jubilee Hospital, Henderson N. C. reports an average of nine patients for the last three months. At the present time there are eleven patients. Three of these are obstetrical cases. One fracture of the skull; others are medical cases. During the summer in an adjoining county, about thirty-eight miles from Henderson, there was a family of nine, all down with typhoid fever. A cry for help came and two of our nurses were sent to them for four weeks. Two of the patients developed pneumonia but through the careful nursing and the help of Him whom we trust, all recovered but one. During their stay, they vaccinated all the people in that community; the value of this service can not be estimated.

Jubilee Hospital is in need of gowns, sheets and spreads, which will give some of our societies something worth while to do, if they will respond. Bills are paid and there is a balance in the hospital treasury.

Mrs. Tarter the sewing teacher at Henderson, had a niece from Tennesseee attending school there. She was stricken with appendicitis and was taken to Jubilee for the operation. Mrs. Tartar adds "Thanks to Jubilee, the Women's Board and the Lord, the operation was a success and she is making a good recovery."

Both the sewing and domestic science departments report a goodly number of pupils. Because of state requirements no girl can receive a sewing certificate who has not completed the 8th grade literary work. This law, will of course limit the number of graduates in sewing. Much new equipment in the domestic science department is proving of value, as the girls can now do better work and they are taking a lot of interest. Both teacher (Miss Warren) and pupils take this opportunity to express their gratitude to every contributing member.

The faculty at Arlington remains the same as last year with one exception, Miss Lottie Motley who will have charge of the sewing. Miss Motley received her training at St. Paul, an Episcopal school in Lawrenceville, Va. and also at Pratt Institute, Brooklyn. She comes highly recommended and with enthusiasm for her work and we are looking for fine results.

Miss J. W. Bennett is the new sewing

teacher at Townsville. There is a splendid school and the outlook for a good year is favorable. There are 100 girls in this community school. Second hand clothing is appreciated and helps the children to be properly clothed for school and church.

There are three nurses in training in the Robinson Memorial Hospital, Millers Ferry and there are applications from three others, who expect to enter. Girls seem anxious to get this branch of training.

A Teachers' Conference was held at Millers Ferry by the Alabama workers. It lasted for three days before the school opened. It was enjoyable and teachers were inspired to do more and better work. Prairie reports not so many boarders at the beginning but full dormitories are expected. The attendance at Sabbath School and Church services are good the year round. Mothers' meetings will begin early in October.

The Mothers' meetings at Canton Bend are held each Friday under the direction of Miss Lucy Wheeler, the domestic science teacher. The women sew and some of them want to learn to read. Other essentials in home making are taught and these instructions, combined with the school work for the children, tend to a better home life. Both sewing and domestic science have a direct influence as well as an indirect influence on the home life of the people. If one home shows the effect of the instruction the children are receiving, another one is cleaned up and improved, though it may have not children in school; so goes the influence.

A fire which totally destroyed the school building and contents at Athens, makes it somewhat difficult for our two teachers who were forced to other quarters, without the usual equipment. Both the sewing and domestic science classes are held in the Teachers' Home. Domestic Science classes range from the fifth to the ninth grades. As there are few utensils the classes are taking book work, composition and costs of different foods. They are learning to take proper care of milk, as so many fatal diseases are contracted by impure milk. In the sewing classes, they are trying to do just as they did when they were in the school building with conveniences. They wondered at first what could be done, but they are doing well in the music room of the Teachers' Home. They have secured a nice machine and three tables with drawers to put work in and Miss Evans assures us she will do all she can to make this year's work a success. The literary classes are taught in the church upstairs and down. The origin of the fire is not known, as there was no fire about the place. The people of Athens are quite friendly to our work so there is no question of incendiary origin. Rev. Wilson writes he was much discouraged at first, but with the plan decided upon, the educational work is carried on about as usual.

Riceville, Tenn.
Sept. 23, 1925.

Dear Editor:—

Early in June I received a box and barrel from the Young Women's Missionary Society of Carnegie, Pa., and with very great pleasure I am taking this method of thanking them all through the Magazine. When I looked into them and saw so many valuable articles and thought how badly these people needed them, the passage of Scripture came to me, "When I was naked ye clothed me." I hope that when the different societies send out their different donations of clothing this winter, you will not forget the little Mission at Riceville.

Sincerely,
H. E. McKeldin.

NOTE—Since receiving this letter we have received the sad news of Miss McKeldin's death—She passed away on Wednesday October 7.

Miss McKeldin was the delegate from the Freedmen's work to the Women's General Missionary convention in Boston last May. She was a faithful and devoted missionary.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Cables have been received from all of our friends who sailed this summer and autumn. Surely it should be an encouragement to all to continue in prayer when we see how faithfully and lovingly the Father hears and answers. All report favorable journeys, pleasant companionships, wonderfully helpful meetings for prayer and the study of the Word. Splendid sermons on Sabbath Day in the cabin by ministers of our own and other denominations, the whole time being spent in earnest, thoughtful preparation for the responsible duties that await them all upon their arrival on the "other side."

Dr. Simpson, Dr. Hunsberger and Miss Emma Dean Anderson are booked to sail November twenty-first. We know you will be glad to unite with us in prayer for their safe journey. These three go back to fill vacancies in the ranks and will receive a glad welcome, not only from the our missionaries, but from the native folk whom they have served and loved so well in the years gone by.

We have received a letter from one of the interested parties, reporting the engagement of Miss Harriet Jongewaard and the Rev. Hugh M. Milne, both of India. The date of the wedding was not reported, but it is expected to occur soon after the annual meeting, which met last month, opening October fourteenth. While we regret the transfer of Miss Jongewaard's name from our list to that of the Foreign Board, we are very thankful that we do not lose her services in the work of the United Presbyterian Church. We pray for a rich blessing upon this young couple as they establish a new Christian home in that dark land.

We report an addition to the ranks of our workers in the Sudan, Dr. Joseph and Mrs. Maxwell being the happy parents of a little daughter who has arrived in their home recently. We are glad to write that mother and daughter are reported as "doing well."

You will be pleased to learn that the party which left India sometime ago arrived in saftey in New York and were, as usual, met by Mr. McClellan, his efficient aid relieving them from all anxiety concerning customs and other things. Miss Porter, the efficient nurse who came from Taxila Hospital and traveled with them all the way, reports a fairly comfortable passage, although our girls, the Misses Stewart and Polkinghorn were both far from well. We are grateful to Miss Porter and to Mrs. Crowe for the comfort and aid that they were able to render to the two who are so greviously afflicted. Miss Polkinghorn writes that she was met by an uncle, who took her to Boston where she expects to stay for a little while before starting on her long journey westward. Miss Stewart was also met by relatives and taken at once to her home in Hubbard, Ohio. We understand, from outside sources, that they expect to place her in a hospital in Youngstown. This is a rumor only, as we heard nothing from Miss Stewart or her family.

Arrangements which Dr. and Mrs. Lambie had made for the education of their children in America, having gone astray, the Doctor and his wife took them to Egypt where they have placed both Betty and Wallace in school. We are glad the Lambies had this brief sojourn, as the nervous strain of erecting the George Memorial Hospital and transacting so many other matters had been heavy and very great. We are sure that their six weeks absence from the field will do them both good and that they will go back to Addis Ababa with renewed strength and enthusiasm. Pray that the Holy Spirit may accompany with power all the efforts of our Abyssinian missionaries in this new and untried field that it may be a real saving station.

It has been decided by the Sudan Association that the sisters, Miss Una and Miss Mary Coie shall be transferred to our work in Wadi Halfa. The work there has never had a resident missionary, therefore the Sudan Mission has decided that it would be much better for the work, its growth and advancement

and development if these two experienced missionaries are sent. Our board hesitated a long time before giving consent to send two unmarried women to a station where there are no male missionaries of our Church, but having been assured that there were other missionaries in the station and quite a respectable English population we changed our mind, in view of the apparent urgency and need. This will add to the expense of the work in the Sudan, as a house of some kind will have to be rented, so these missionaries may have a home and a place, where they may come in direct contact with the women and children of the community. Pray that they may be safely guarded and may be mightly used in Wadi Halfa for the telling of the story of Jesus Christ.

We are very much gratified to have a couple of hours conference with the Rev. Howard Boyd of Egypt. As you doubtless remember, he had to come to America on account of the health of his wife. The physicians here, having ordered her to get to another climate. They have decided to take up their residence this winter in Texas, and we pray that the change may be of great benefit to her so that in the very near future they both may return to Egypt, which can so illy spare the efficient services of Dr. Boyd. Our talk, of course, was all about the work in Tanta, where he has been located for a long time. His description of the new community house building, which is the center for women's work in that city, presided over by Miss Minnehaha Finney, was very gratifying and encouraging. A summer school for the instruction of Bible Women was held in August. The first missionary summer school of its kind, it is reported, that was ever held in Egypt. It was greatly enjoyed by all and plans are being perfected by which the experiment may be repeated next summer. He also reports progress on the building of the new Mary Clokey Porter Girls' School. He tells us that it is to be a beautiful building, one of which the whole United Presbyterian Church may well be proud. We are all so glad to have this fitting memorial for one who gave so much of her life and energy to the establishment of missionary work at home and abroad. A full list of memorial rooms will be printed in the Magazine in the very near future. We hope that the school will be opened sometime early in 1926. How glad Miss MacMillan and her associates will be to enter this new and attractive building, instead of the cramped rented quarters that they have been compelled to occupy for so many years. I will also print a full report of the building committee, as soon as it is received. We know it will be interesting reading and we are anxious to tell you what is done with every dollar that you so lovingly entrust to our willing hands.

The health of all our missionaries abroad is reported as being pretty good. No recent news concerning Miss Edna Ward, who was supposed to have diptheria in India, has lately been received, but it is a case in which "no news" is considered "good news."

A letter received from Rev. C. R. Watson, D. D., President of the Cairo University reports a united family once more in Egypt. We rejoice with him over this information, as the family has been separated for more than two years on account of the health of Mrs. Watson, she being in America with the two children and he being in Egypt with two children and his mother in Cairo.

Dr. Carrie Buchanan and others report a wonderful interest in Egypt in child-welfare work. We heartily endorse everything that has been said concerning its importance, but are compelled to refuse any advocations for financial aid for the time being. The New World Movement, as you know, ends this year, December thirty-first. We have had any number of salaries paid from that wonderful Movement, therefore we dare not undertake any new financial responsibility for a year or perhaps two years to come, until we find out whether receipts from regular sources will be able to adequately support and maintain the missionaries and institutions already on our list.

Miss Lois Buchanan is paying a brief

sojourn in Columbia Hospital, but we are glad to report that she is getting along nicely.

You will also rejoice to learn that Miss Anna Milligan who has had a very serious surgical operation, in answer to the prayers of her very numerous friends is making fine progress. We are all praying and hoping that in a very short time she may be restored to normal health and again take her place in the work she loves so well.

Mrs. Maxwell, our beloved Parsonage Secretary, has been ordered to Asheville, North Carolina, for the winter. She was accompanied by her husband and a trained nurse. Reports came that she stood the journey pretty well. I know that you will continue to pray that the Lord will bless the means used for her ultimate recovery.

The Presbyterials are all having their fall meetings. Pray that the Spirit may attend each one in power. Pray that more consecrated effort may be made to enroll every woman in our Church as a member of some missionary organization. Pray that the Thank-Offering of 1925 may be the best ever presented to our Lord.

Pray that the New World Movement may be continued until every pledged dollar has been paid. We thank the Lord, with more gratitude than words can express, for what has already been done by this wonderful Movement, about seven and one-half millions having already been received and put to work for the advancement of the Kingdom of our blessed Saviour.

Nearly every letter received from abroad contains loving reference to our lamented Mrs. Moore. All speak of her as having been such an inspiration to them all in the work. We are glad that the women of the Church are planning a fitting memorial and know that every reader of the Magazine will have a part in it.

While we rejoice in the work that Mrs. Moore and Miss Flagg were enabled to accomplish, let us not forget to pray for their successors, Mrs. White and Mrs. Moore, that they may be kept in health and may be endowed with every blessing necessary to carry on the work which has been so well commenced.

It will be getting near Thanks-Giving time when this reaches your hands. Let us not forget in public and private to gratefully remember all the blessings with which our heavenly Father has crowned our lives and the work of the women of the United Presbyterian Church, and, as we "make known our requests with thanksgiving" let us pray that we may be more faithful and more active in the years to come than ever we have been before.

JUNIOR DEPARTMENT.

MRS. W. R. McMUNN, Secretary, 302 Hasting Ave., Oakdale, Pa.

The following account of the fall Rally of the Juniors of Allegheny, Chartiers, Monongahela and Westmoreland Presbyteries, is contributed by Mrs. Edward Stotz, Junior Secretary of Monongahela Presbyterial. It is given to you in hope that other Presbyteries may be interested, in like meetings for their Juniors.

"A notable occurence took place Saturday September 26 when the Junior Missionary Societies of the Allegheny, Chartiers, Westmoreland and Monongahela Presbyteries met in the Emsworth United Presbyterian Church to enjoy their thirty-third annual Rally.

It was a beautiful fall day. The sun was so bright that a number of societies ate their lunch under the trees, picnic fashion, the women of the Emsworth church bountifully serving us with hot chocolate.

In the morning over four hundred Juniors marched into the church singing "All people that dwell on the earth." After praying together our Junior Prayer, we sang "On the good and faithful, God has set His love."

Mary Johnston an Emsworth Junior welcomed us to the Rally and Charles Skuce Jr. an Ingram Junior thanked her in the name of all those present.

Miss Burd Cochrane, the Allegheny Presbyterial Junior Secretary presented each new Life Member with a pink satin ribbon badge on which were written the words "Life Member." These badges are a gift from the Junior Workers Association. She urged more Juniors to earn their Life Memberships, telling of the way some of her Juniors earned theirs.

In the afternoon we opened with singing and prayer by Mrs. Thomas Baker of the Brookline "Tom Lambie Circle." We repeated our Memory Chapter, Psalm 1, which was followed by four girls from McDonald Juniors telling us "How Some Little Dollies Came To Go As Missionaries." They closed by the Junior choir singing "India Sunset." Mary Johnston, an Emsworth Junior told the story of how God proved Abraham's obedience to Him. Nine girls from the 2nd Wilkinsburg gave a little play "The Song They Sang," which was much enjoyed by all. Rev. O. H. Milligan illustrated a talk to the Juniors "I am the Light of the World" with different colors and sizes of candles. It was very instructive and many Juniors will never forget the lesson which came to them through this talk.

Dr. J. W. Springer presented banners to the winners, the banner for increase in members in Allegheny, Aspinwall. In Monongahela, Homewood. For attendance at Rally, (100%) Ist McDonald. Dr. Springer dismissed us with the benediction. The Junior leaders were much pleased at the attention and good behaviour of the Juniors. We count this Rally one of the very best we have had. The new President of the Junior Workers' Association is Mrs. Thomas Baker of Brookline, Pa."

The magazines for the missionary children under fifteen years of age have been ordered. These are sent by the Juniors and are paid for by the Shower barrel fund to which many of our Junior societies have contributed. The magazines are to begin with the November numbers and we hope will reach every one before Christmas. Eighty children's magazines are being sent to fifty-eight missionary homes and seven schools. We have tried as best we could to send these magazines to every family on the mission fields. If any have been omitted it has been unintentional and we will esteem it a great favor if you will send the correct names and addresses to the Junior Secretary, who will see that all receive magazines. Junior societies will please continue your contributions to the Shower Barrel as we hope to continue the magazines next year.

A SUGGESTION FOR CHRISTMAS

If you are looking for a lovely little Christmas gift for a child from three to eight years of age send for Prayers for Little Children, by Lucy W. Peabody. It is beautifully illustrated by Marjorie Woodbury. Price 25 cents. Order now from your own Board or M. H. Leavis, West Medford, Mass.

EVERYLAND'S SPECIAL CHRISTMAS PRICES FOR SUNDAY SCHOOL TEACHERS AND OTHERS

Realizing that many Sunday School teachers cannot afford to give their scholars expensive Christmas presents but that they sincerely desire to give something worth while, we make the following offer:

Everyland for Six Months, January through June, 1926 for Fifty Cents

Magazines will be sent to individual addresses, the January copy being sent before January 1st.—Christmas Announcement Cards with envelopes to match will be sent to the teacher. She may write her own name as donor and may mail or deliver the cards as she prefers. We cannot address and mail announcement cards on this 50c. offer.

For five or more yearly subscriptions at $1.00 each, we will address and mail announcement cards in time for the holidays

By October first we shall have our Christmas cards, mottoes, booklets, etc., ready for shipment. Send for price list and order early.

Address: EVERYLAND,
West Medford, Massachusetts

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

EZEL, KY.

The congregation had the great privilege of entertaining First Ohio Presbytery Sept. 7th and 8th. Members of presbytery and their wives to the number of twenty-five arrived Monday afternoon by auto and bus in time for supper at the church.

The informal installation of the new pastor, Rev. Howard M. Brittain took place. The Moderator, Rev. E. A. Dowey of Morning Sun Ohio preached from Prov. 18:24.

The charge to the pastor was given by Rev. H. Ray Shear of Frenchburg, Ky. The charge to the congregation by Rev. Oscar T. Person of Cincinnati, Ohio. Other members brought messages of congratulation and good will. The routine business of presbytery was taken up Tuesday morning. In the afternoon a conference was conducted by Rev. D. L. McBride of Dayton, Ohio, on the theme "Our Church."

Rev. J. L. Thorne, Oxford, Ohio, spoke on the Y. P. C. U. and Rev. J. E. Lindsay of Fairhaven, Ohio on the Sabbath School. In the evening a conference on evangelism was conducted by Rev. J. B. Cavitt, Ph. D. of Hamilton, Ohio. Other speakers were Rev. R. A. McConagha, D. D. of Stanton, Ky. and Rev. O. T. Person. Other features of the evening were a solo by Rev. D. L. Ferguson and singing and memory Bible verses by the Juniors.

The members of presbytery were enthusiastic over the entertainment received and the success of this new mission station.

Following the meeting of Presbytery evangelistic services were conducted for one week by Dr. A. W. Jamison the Synodical Superintendent.

INDIAN DEPARTMENT.

Mrs. John S. Crawford Secretary, 1010 Trenton Ave., Wilkinsburg, Pa.

Rev. R. H. Barr reports: "Pastoral visits 60, preaching services 6, ministration in camp on account of sickness 6, offerings of the congregation $7.50.

Mrs. Hills receipts show that for last year the Sabbath School and the night collections amounted to $203.00.

We are glad to know that the Indians are contributing to the Lord's work and our prayer is that God's richest blessing may rest on the gift and the giver.

Considering the number of Indians away at work and gathering huckleberries our attendance at church has really been quite good.

School has commenced and of course the Indians will be coming back, but fairs and potato and fruit gathering will keep many away for some time.

We have many discouragements but 'God still lives' and is able to defend His cause. There is need of much earnest prayer. PRAY FOR US."

Rev. W. A. Matthews reports that the school at Simnasho has been discontinued and the children from this district will attend the boarding school at Warm Springs.

"Some of the children have already gone but the most of them are not home from the mountains and other places.

Number of pastoral visits 47—preaching services 4—Sabbath School sessions 4—average attendance 18.

Last week I succeeded in getting some lumber with which to finish the interior of the little house and for the frieze, cornice, etc. of the exterior. I am very anxious to get it all finished up.

We have had some rain which was very acceptable. It settled the dust and cleared the atmosphere. We have also had some rather keen frosts, everything points to an early fall."

Rev. R. G. Smith reports: "Number pastoral visits 70, ministrations in camp 65—ministrations in camp on account of sickness 40—preaching services4—

Sabbath School Sessions 4—average attendance at Sanitorium S. S. 30.

When the spring rains came the outlet for sewer was not sufficient. Surface water from the road had filled the outlet with dirt so I had to put another tile across the road to take care of this surface water. Had the kitchen walls painted, kalsomined two walls up stairs, painted wood work and floors, wall paper cleaned in two large down stairs rooms. This accounts for bills amounting to $79.13, which includes electric light.

Our needs—The main chimney will have to be pointed and perhaps part of it torn down and rebuilt and built two or three feet higher. It is dangerous as it is now.

We need forty fence posts and a barn yard gate, I believe the iron posts are best and will cost 40 cts. each. The gate will cost about $12.00. The old posts have lasted nine years. We also need a new cover for well which will require $5.00 more."

Missions schools must be greatly strengthened. Some of the Government schools are now being closed or consolidated.

Public schools are not yet provided in sufficient numbers and in suitable locations to meet the needs of the Indian youth.

Thousands of children are not in school. Fully 6,500 Navajos are without school facilities.

Not only must there be a substantial material equipment for these mission schools, but they must be manned by a devoted and loyal band of Christian teachers.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY, 1925—1926.

HOME

The United Presbyterian Church and Its Work in America (Senior). Price, cloth, $1.00; paper, 50c.

Suggestions to Leaders, Price, 15c.

The Uplift (Junior). Price, 50c.

How to Use "The Uplift." Price, 15c.

Admission Tickets to "The Uplift" class, Price, 1c. each.

Better Americans. Third book of the "Better American" series. Price, 75c.

FOREIGN

Prayer and Missions (Senior). Price, cloth, 75c.; paper, 50c.

How to Use "Prayer and Missions." Price, 15c.

Brave Adventurers (Junior). Price, 50c.

How to Use "Brave Adventurers." Price, 15c.

Poster Patterns for use in "Brave Adventurers." Price, 56c. per set.

Brave Adventurers Cross Word Puzzles. Price 3c. each, 6 for 10c. In quantities less than 6, 2c. extra for postage.

From Station to Station in Our Foreign Fields. Price, 15c.

Place the study of the denominational Home Study books first this year. Get books and helps early. Organize classes for men and women and young people and Juniors, and make an intensive study of the history of the United Presbyterian Church. Such a study should result in an intelligent knowledge of the history of our Church and a pardonable pride in its achievements.

The price quoted for "The Uplift in the September Magazine was a mis-print. It should have been 50c., not 15c.

FOR NOVEMBER PROGRAM—EGYPT

The Countless Egyptian Villages	2c.
The Higher Education of Girls in Egypt	3c.
Broadening Horizons	3c.
The Sorrow of Egypt	3c.
A Child of Sorrow	3c.
A New Missionary in Egypt	3c.
Religions of Egypt	3c.
Mohammed, Founder of Islam	2c.

PRAYER CYCLE for 1926 will be ready for distribution about the middle of December. Order now and we will mail them as soon as they come from the press. Use them instead of Christmas Cards and for Christmas presents.

New Catalogues are now ready. Also, Departments of work. Free for postage, or 2c. per doz.

(Literature Continued page 256)

Treasurer's Report For July August and September 1925

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work: Orphans' Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hospital	Isaiah 41:6	Temperance	New World	Mrs. George Moore Memorial	Miscellaneous	TOTAL
Albany	97.00																		97.00
Allegheny	504.00	1125.00	158.00	183.00	137.00	50.00	36.00	36.00	110.00					20.00	18.00	1082.00	7.00		3466.00
Argyle	24.00		128.00																152.00
Arkansas Valley	13.00	145.00	3.00	1.00	2.00	8.00	18.00		8.00							149.00			347.00
Beaver Valley	687.00	330.00	47.00	3.00	13.00		13.00	50.00							2.00	266.00	10.00		1421.00
Big Spring	33.00	4.00	10.00			4.00		7.00	4.00	2.00				2.00	2.00				68.00
Boston	250.00	200.00															5.00		455.00
Butler	85.00	293.00	105.00	10.00	26.00	22.00		20.00	20.00	8.00	25.00			17.00	6.00	4.00			641.00
Caledonia	23.00	149.00	6.00	12.00	11.00	5.00	4.00	21.00	5.00		4.00	3.00	3.00	1.00	1.00				248.00
Cedar Rapids	7.00	165.00		17.00		5.00										152.00			346.00
Chartiers	43.00	255.00	142.00	11.00	35.00	10.00	2.00	15.00	5.00	3.00	7.00	5.00	2.00	3.00	3.00				541.00
Chicago																	5.00		5.00
Cleveland																	2.00		2.00
College Springs	16.50	121.00	4.00		1.00					6.00					2.00				150.50
Colorado	276.65	274.00	14.00	26.00	9.00				11.00	1.00				2.00					613.65
Conemaugh		286.00	50.00							2.00	3.00	3.00		3.00	2.00				349.00
Delaware		46.00																	46.00
Detroit	61.00		44.00	9.00	24.00					1.00									139.00
Frankfort		108.00																	108.00
Garnett	5.00	91.00	15.00	5.00			7.00										5.00		128.00
Hudson	28.00	129.00	36.00					3.00											196.00
Idaho	13.00	19.00	10.00	2.00	5.00	2.00			4.00	1.00	1.00			3.00	1.00				61.00
Indiana	29.00	189.00	5.00																223.00
Kansas City	25.00	63.00	10.00		10.00														108.00
Keokuk		75.00	10.00																85.00
Kiskiminets	86.00	25.00	50.00					15.00	5.00							125.00			306.00
Lake	10.00																5.00		15.00
Los Angeles	89.00		29.00	33.00	37.00		6.00								12.00				206.00
Mansfield	29.00	124.00	47.00	3.00	2.00	2.00	10.00		2.00						3.00	36.00			258.00
Mercer	67.00	153.65	32.00	17.00													5.00		274.65
Monmouth	15.00	292.00	17.00	2.00	13.00	2.00		25.00	3.00					2.25	3.00	284.00			658.25
Monongahela	170.00	1724.50	560.00	140.00	360.00	40.00		85.00	65.00	2.00					25.00	97.50	10.00		3297.00
Muskingum	20.00	400.00	28.00	21.00	10.00		12.00							1.00	1.00				493.00
Ohio First	42.00	150.00	52.00	16.00	7.00	10.00		9.00	5.00	4.75	4.00				6.00	150.00			455.75
Oklahoma	12.00	15.00	12.00	10.00	11.00			10.00								5.00			75.00
Omaha	42.00		16.00		2.00					1.05						150.00			211.05
Oregon	10.00	195.00	12.00	3.00	4.00	2.00	5.00		3.00		3.00				1.00				238.00
Pawnee	10.00	76.00	16.00	5.00	5.00														112.00
Philadelphia	107.00	200.00	22.00	17.00	17.00	8.00			13.00					6.00	2.00		5.00		397.00
Rock Island	51.00		21.00	1.00	9.00	1.00		3.00	1.00		1.00	1.00	1.00		7.00	500.00	1.00		598.00
San Francisco	23.00	123.00	13.00	9.00	5.00									3.00	4.00				180.00
Spokane	1.00	10.00	1.00	1.00	1.00			5.00	1.00	2.00					1.00				24.00
Steubenville	188.00	130.50	13.00	5.00	30.00			52.00	25.00	6.15			5.00	5.35			5.00		465.00
Texas	2.00	75.00	2.00	2.00															81.00
Uncompahgre	12.00		17.00												3.00				32.00
Vermont			2.50														5.00		7.50
Westmoreland	199.00	596.00	138.00	33.00	85.00	23.00	26.00	70.00	13.00	7.00				21.00	12.00			3000.00	4223.00

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BIBLE READINGS FOR WOMEN'S AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

26 Est. 1:1
27 2 Chron. 36:22, 23
28 1 Cor. 11:23-34
29 Gen. 11:24-27
30 Isa. 1:1
31 Num. 13.1-16
32 Jno. 2:1
33 Neh. 1:11
34 Amos 1:1
35 Acts 18:3
36 Col. 4:14
37 Col. 4:10
38 1 Kings 11:43
39 2 Pet. 3:18
40 2 Cor. 12:2
41 2 Sam. 4:4
42 Acts 13:22
43 1 Sam. 9:2
44 Hag. 2:8
45 Neh. 8:10
46 Rev. 2nd and 3rd Chapters
47 Phil. 1:21
48 1 Tim. 4:8
49 Job 2:9
50 Jno. 13:27

51 To whom spoken:—"Set thine house in order, for thou shalt die and not live?"
52 To whom spoken:—"Wither thou goest I will go?"
53 Whose blood cries out from the ground?
54 Name a Jerusalem prophetess.
55 What two men were devoured by fire from the Lord?
56 Who pulled a building upon himself and so perished?
57 Whose body was eaten by the dogs?
58 What book was written to believers that they might know they have eternal life?
59 Who ascended into heaven in a chariot of fire?
60 Who uttered the prayer:—"Give me neither poverty nor riches?"
61 Who lifted the petition:—"Revive thy work?"
62 Find statement:—"He that loveth silver shall not be satisfied with silver.
63 Find phrase:—"Black as the tents of Kedar."
64 What prophet tells of the Rechabites?
65 What prophet foretells the place of our Lord's birth?
66 What prophet foretells the outpouring of the Spirit?
67 In what book is the name of Julia?
68 Of whom was it said:—"His eye was not dimmed?"
69 Who is described as "mighty in the Scriptures?"
70 What book records the "nine fruits of the Spirit?"
71 What book describes "the armor of God?"
72 What book begins with the word of "Adam?"
73 What book begins with the word "God?"
74 What book is entitled "The burden of Nineveh?"
75 What book of the Old Testament has but one chapter?

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA

Miss Emma Dean Anderson, Appointed 1881 .....
Miss Ruth I. Ardrey, Appointed 1924 .....Sialkot
Miss Helen Artman, Appointed 1920 .....Sialkot City
Miss Agnes Ballantyne, Appointed 1925 .....Sialkot
Miss Hannah H. Beale, Appointed 1920 ....Rawalpindi
Miss Kathryn Beattie, Appointed 1920 .....Sialkot City
Miss Minnie Beatty, Appointed 1912 .....Rawalpindi
Miss Hazel Bennett, Appointed 1908 .....Gujranwala
Miss Rebecca Jean Black, Appointed 1921 Sangla Hill
Miss Lois Boyd, Appointed 1918 .....Sialkot
Miss Theresa Brownlee, Appointed 1922 .....Badomali
Miss Edna Broyles, Appointed 1919 .....Gujranwala
Miss Mary Evelyn Cathcart, Appointed 1925 .....Sialkot
Miss Henrietta Cowden, Appointed 1905 .....Lyallpur
Miss Laurella Dickson, Appointed 1897 .....Sialkot
Miss Margaret Fehlman, Appointed 1913 .....Sangla Hill
Miss Bessie Fleming, Appointed 1913 .....Sargodha
Miss Ella M. Gordon, Appointed 1893 Campbellpur
Miss Vida J. Graham, Appointed 1922 .....Pathankot
Miss Nancy Hadley, Appointed 1904 .....Gurdaspur
Miss Evva P. Hartig, R. N., Appointed 1924 Sialkot
Miss Kate A. Hill, Re-Appointed 1924 .....Sargodha
Miss Zarra S. Hoon, Appointed 1921 .....Rawalpindi
Miss Flora E. Hormel, R. N., Appointed 1925 Sialkot
Miss Janette Howland, Appointed 1921 .....Lyallpur
Dr. Reba C. Hunsberger, Appointed 1921 .....Sialkot
Miss Flora Jameson, Appointed 1903 .....Sangla Hill
Miss Ella W. Jamison, R. N. Appointed 1921
.....Sialkot City
Miss Mary Kyle, Appointed 1904 .....Pasrur
Miss Olive Laing, Appointed 1912 .....Sialkot City
Miss Mary F. Lincoln, R. N., Appointed 1919 Sargodha
Miss Mary E. Logan Appointed 1891 .....Sialkot
Miss Eleanor W. Maconachie, R. N., Appointed 1909
.....Pathankot
Miss E. Josephine Martin, Appointed 1896 ....Pathankot
Miss Jane E. Martin, Appointed 1905 .....Sialkot
Miss Fannie C. Martin, Appointed 1895 .....Gurdaspur
Miss Mary R. Martin, Appointed 1890 ....Shiekhupura
Miss Maud Mitchell Miller, Appointed 1925 .....Sialkot
Miss Henrietta Moore, Appointed 1898 .....Sialkot
Miss Sara Moore, Appointed 1917 .....Sialkot
Miss Esther Moyer, Appointed 1924 .....Sialkot
Miss Jean B. Morrison, Appointed 1895.... Abbottabad
Miss Margaret L. Murdoch, Appointed 1924 ....Sialkot
Miss Elizabeth McCahon, Appointed 1875 Sialkot City
Miss Lillian McConnell, Appointed 1902 .....Lyallpur
Miss Rose A. McCullough, Appointed 1897 Gujranwala
Miss Janet E. Nesbitt, Appointed 1925 .....Sialkot
Miss Viola May Nourse, R. N., Appointed 1923 Pasrur
Miss Willa Ramsey, Appointed 1921 .....Zafarwal
Miss Laura Reynolds, Appointed 1924 .....Sialkot
Dr. J. P. Simpson, Appointed, 1902 .....Sialkot
Miss Kate E. Spencer, Appointed 1918 .....Sialkot
Miss Lorena B. Taylor, Appointed 1922 ....Sangla Hill
Miss Vivian L. Trimble, Appointed 1921 Sheikhupura
Miss Evelyn Tromans, Appointed 1923 .....Pasrur
Miss Edna Ward, Appointed 1923 .....Sargodha
Miss Ruth A. Warnock, Appointed 1913 .....Pasrur
Miss Georgia Wengart, Appointed 1919 .....Zafarwal
Miss Josephine White, Appointed 1884 .....Jhelum
Miss Carrie Worman, Appointed 1921 ....Campbellpur
Miss Gertrude E. Zink, Appointed 1919 ....Gurdaspur

NOW IN THIS COUNTRY

Miss Roma Beatty, Appointed 1909 .....Shadyside, Ohio
Miss Lois Buchanan, Appointed 1910, Monmouth, Ill.
Miss Elizabeth M. Caldwell, Appointed 1918
.....335 East Maiden St., Pittsburgh, Pa.
Miss Mary J. Campbell, Appointed 1884 .....
.....626 Baltimore St., Waterloo, Iowa
Miss Gertrude Horst, Appointed 1919 Elgin, Nebraska
Miss Florence Jones, R. N., Appointed 1920
%Mrs. Amalong, 433 Ella St., Wilkinsburg, Pa.
Miss Mary A Lawrence, Appointed 1893 .....
.....713 Ridgeview Ave., Bellevue, Pa.
Miss Grace I. Polkinghorn, Appointed 1923
1497 South Lime St., Riverside, California
Miss Louise Scott, Appointed 1916 .....
.....New Wilmington, Pa.
Miss Mabel C. Stewart, Appointed 1915 ....
.....New Wilmington, Pa.
Miss Mable H. Stewart, Appointed 1924 .....
.....412 West Liberty St., Hubbard, Ohio
Maria White, M. D. Appointed 1886 .....
.....314 Boyles Ave., New Castle, Pa.
Miss Dora B. Whitely, Appointed 1911 .....
.....227 N. Jefferson St., Canonsburg, Pa.
Miss Cynthia Wilson, Appointed 1875 .....
.....66 N. Chester Ave., Pasadena, California
Miss Rosa T. Wilson, Appointed 1886 .....
.....66 N. Chester Ave., Pasadena, California

EGYPT

Miss Ella M. Barnes, Appointed 1911 .....Cairo
Dr. Carrie M. Buchanan, Appointed 1893 .....Cairo
Miss Jean S. Campbell, Appointed 1923 .....Cairo
Miss Ida Leota Cabeen, Appointed 1909 .....Alexandria
Mrs. Mary K. Coventry, Re-appointed 1918 .....Cairo
Miss Anna B. Criswell, Appointed 1905 .....Assiut
Miss Mary F. Dawson, Appointed 1922 .....Cairo
Miss Gudrun C. Estvad, Appointed 1925 .....Cairo
Miss Davida Finney, Appointed 1914 .....Assiut
Miss Minnehaha Finney, Appointed 1894 .....Tanta
Mrs. T. J. Finney, Appointed 1916 .....Cairo
Miss Alta Grace French, Appointed 1925 .....Cairo
Miss Elsie French, Appointed 1909 .....Zagazig
Miss Dora Giffen, Appointed 1920 .....Fayoum
Miss Martha Glass, Appointed 1921 .....Alexandria
Miss Alice Grimes, Appointed 1924 .....Cairo
Miss May Holland, Appointed 1913 .....Benha
Miss Isabelle Hosack, R. N., Appointed 1912 ....Cairo
Miss Rena Hogg, Appointed 1896 .....Assiut
Miss Lucy Lightowler, Appointed 1921 ....Alexandria
Miss Helen J. Martin, Appointed 1914 .....Cairo
Miss E. Roxie Martin, Appointed 1901 .....Cairo
Miss Sara B. Meloy, Appointed 1923 .....Tanta
Miss Jeanette McCrory, Appointed 1916 .....Benha
Miss Carol McMillan, Appointed 1906 .....Tanta
Miss Lillian McClelland, Appointed 1923 .....Monsurah
Miss Helen Noordewier, Appointed 1921 .....Beni Suef
Miss Marion Paden, Re-Appointed 1920 .....Zagazig
Miss Francis M. Patton, Appointed 1922 .....Monsurah
Miss Venna R. Patterson, Appointed 1924 .....Cairo
Miss Mary Estelle Robertson, Appointed 1922 ....Cairo
Mrs. Rachel Tracy Selver, Appointed 1925 .....Cairo
Miss Edna Sherriff, Appointed 1920 .....Cairo
Miss Jane C. Smith, Appointed 1922 .....Luxor
Miss Rose Smith, Appointed 1923 .....Beni Suef
Miss Marie F. Tait, Appointed 1925 .....Cairo
Miss Margaret A. Smith, Appointed 1872 .....Cairo
Miss Anna Y. Thompson, Appointed 1871 .....Cairo
Miss Mary L. Thompson, Appointed 1917 .....Assiut
Miss Laura B. Walker, Appointed 1904 .....Luxor
Miss Elizabeth S. White, Appointed 1924 .....Cairo
Miss Ida B. Whiteside, Appointed 1924 .....Luxor
Miss Ruth Mary Williamson, Appointed 1924 ....Cairo
Miss Margaret Work, Appointed 1924 .....Cairo
Miss Laura B. Wright, Appointed 1921 .....Fayoum

NOW IN THIS COUNTRY

Miss Margaret Bell, Appointed 1911 ....Tarkio, Missouri
Miss Ella B. Downie, Appointed 1913 .....
1886 E. 97th St. No. 27, Cleveland, Ohio
Miss Lucia Dwight, Appointed 1919 .....
.....207 S. 19th St., St. Joseph, Missouri
Miss Helen Ferrier, Appointed 1900, Fort Collins, Colo.
Miss Alfretta Hammond, Appointed 1904 .....
.....State Hospital, Warren, Pa.
Miss Dora Mason, Appointed 1918 .....
.....8017 Susequehanna St., Wilkinsburg, Pa.
Miss Evelyn McFarland, Appointed 1919 .....
.....New Wilmington, Pa.
Miss Nellie C. Smith, Appointed 1911 .....
.....R. D. 13, Grove City, Pa.
Miss Ethel L. Weed, Appointed 1919 .....
.....912 E. Second Ave., Monmouth, Illinois
Miss Florence White, Appointed 1919 .....
.....311 West Main St., Grove City, Pa.
Miss Esther W. Wilson, Appointed 1919 .....
.....1128 Third Ave., New Brighton, Pa.
Miss Ruth A. Work Appointed 1904 .....
904 Publication Bldg. 209 9th St., Pgh., Pa.

SUDAN

Miss Mary Cole, Appointed 1919 .....Omdurman
Miss Una Cole, Appointed 1918 .....Omdurman
Miss Luella Denny, Appointed 1922 .....Omdurman
Miss Elsie E. Grove, Appointed 1912 Khartum North
Miss Mary Frances Herron, Appointed 1922 .....Khartum North
Miss Ray Huffman, R. N. Appointed 1924 .....Nasser
Miss Mary Jane McKnight, Appointed 1922 .....Khartum North
Miss Aulora McIntyre, Appointed 1910 Khartum North
Miss Kathryn MacKenzie, Appointed 1919 ....Khartum North
Miss C. Blanche Soule, R. N., Appointed 1921 Nasser
Miss Frances Turk, R. N., Appointed 1921 ....Khartum North
Miss Madeline E. Wilson, Appointed 1924 ....Khartum North

ABYSSINIA

Miss Viola May Bayne, R. N., Appointed 1924 .....Addis Ababa
Miss Isabel Blair, Appointed 1922 .....Sayo
Miss Florence Davidson, Appointed 1922 Addis Ababa
Miss Hazel Ewing, R. N., Appointed 1923 Addis Ababa
Miss Elizabeth McKibben, Appointed 1924 .....Sayo
Miss Florence D. White, Appointed 1923 Addis Ababa
Mrs. Ruth Lobaugh Walker, Appointed 1923 ....Gore

NOW IN THIS COUNTRY

Miss Ruth C. Beatty, R. N., Appointed 1920 .....Reedsville, Pa.

STUDY FOR THE MONTH.

DECEMBER

India Special Number 1925.

Miss Jean Morrison, Editor
Abottabad, India

And we know that all things work together for good to them that love God, to them who are called according to His purpose.—Romans 8:28.

Bible Lesson—St. Mark, Chapter 1.
Roll Call—Temperance Items.

TOPICS FOR STUDY

Subject—PROGRESS IN INDIA

1. Accessibility
2. Occupation
3. Evangelization
4. The Christian Church
5. Education
6. Medical Work
7. What the New World Movement has Accomplished
   (a)—Survey
   (b)—The New Emphasis

LITERATURE DEPARTMENT

(Continned from page 251)

POST CARDS

HOME

Chapel, Tama, Iowa.
The Mission House, Tama, Iowa.
Church Building, Warmspring, Oregon.
Church Building, Ezel, Ky.
Mary Clokey Porter Dormitory, Millers's Ferry, Ala.

FOREIGN

White Memorial Hospital, Pasrur, India.
Martha McKeown Memorial Hospital, Tanta, Egypt.

The above postcards are 3c. each or two for 5c.; 30c. per doz.

A revival of vital religion is necessary in India. It is only when He has gripped our hearts and our lives. that we are willing to pay the price of giving Him to others.

We will praise Him for all that is past
And trust Him for all that's to come.

"IS THE KINGDOM AGE AT HAND?"

The book on prophecy recently published by Dr. E. M. Milligan, has brought many favorable comments to the author. Rev. Ralph G. McGill, of the Theological Seminary, Cairo, Egypt, writes: "We are grateful for a copy of your timely and helpful book, "Is the Kingdom Age at Hand?" It gives fresh light to many points that were obscure and emphasizes those principles of interpretation which aid so greatly in understanding the prophecies of scripture. We trust the book may have a wide reading." Miss Anna A. Milligan, of our Foreign Board, also writes: "I want to congratulate you on your book, "Is the Kingdom Age at Hand?" I must confess I have read a great many other books on this subject but I have never read a book before that I could follow through as I have yours. There are many things I have not understood for which you have certainly given a fine explanation, and I shall give careful thought to the same. The Scripture references you have quoted are all right, and you have not twisted them to suit your taste. I have been wishing everybody could read that book."

The above book is on sale for $2.25 a copy, postpaid at the United Presbyterian Board of Publication, 209 Ninth St., Pittsburgh Pa.

SLAVES AT SAYO A LITTLE CAMERA SHY

The possession of slaves in Abyssinia was an objection against acceding to the Ruler's request for admission to the League of Nations. "Abyssinia is pledged in twenty-five years to abolish slavery"

Courtesy of Foreign Board